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BUILDERS OF A COMMONWEALTH

VOLUME XII

T. O. DOUGLASS\*





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VOLUME XII.

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## VOLUME XII.

Eighteen ninety was a memorable year in Congregational Iowa. In May, we observed the fiftieth anniversary of our State Association. None of the Patriarchs that were here before the Band were present at the meeting, though two of them were alive, Julius A. Reed, of Davenport, and John C. Holbrook, of Stockton, California. Four of the band were at the meeting, E. Adams, H. Adams, Robbins and Salter. Ebenezer Alden was still living, pastor emeritus at Marshfield, Massachusetts, and E. B. Turner, in retirement at Owego, New York.

Of course, the Band was much in evidence at the meeting. Dr. Robbins was the moderator and Ephraim Adams, his assistant. Dr. Salter preached the historical sermon. J. A. Reed was not able to be there, for he was within a few days of his death, but his famous Memorabilia was read by the pastor, A.W. Archibald.

Some of the other ancients in attendance were M. K. Cross, Pres. Magoun, Pres. Brooks, Principal Edson, J. M. Chamberlin, J. B. Grinnell, J. K. Nutting, J. D. Sands, and John Todd. Some of those of the next generation then bearing the burden and heat of the day were Dr. Frisbie, J. E. Snowden, J. O. Stevenson, E. S.



Hill, C. A. Towle, D. G. Youker, Francis Fawkes, E. C. Moulton, L. S. Hand, A. D. Kinzer, L. F. Berry, A. W. Archibald, etc., etc. Then there was of course a younger generation still, just coming onto the state. The names of some of them are written in this chapter. We begin with a woman. To an unusual degree, this was a woman's decade.





## First sketch

### Anna O. Nichols

This good woman is a Scandinavian by birth, daughter of John and Anna Olson, and she was born at Elkhorn, Wisconsin, April 15, 1847. She was three times married, but was a widow for many years before her death.

She was ordained at Riverside, Sioux City, October 25, 1898. Although she had no special training for pastoral work, she had charge of the Riverside church from 1895 to 1898, and for several years did missionary work in the city, being in fellowship with the Mayflower Church. She had but little education, but she knew her Bible well, and she had a story of Christian experience to tell.

Dr. Darling, pastor of the First Church at the time, favored her ordination and planned for it. Her services were a distinct contribution to the work of the Kingdom in Sioux City. She died at Elk Point, South Dakota, October 6, 1911, aged sixty-four years, four months and twenty-one days.



## Second sketch

### Robert L. Marsh

Robert Luven Marsh, son of Jephthah and Jerusha (Campbell) Marsh, was born in Sugar Grove, Pennsylvania, July 7, 1860. He took a course in the preparatory department of the Nebraska State University, and graduated from the University in 1889. July 5, 1886, he was married to Frances L. Hull, of New York City. She became the mother of five children, all of them living in 1916.

Mr. Marsh took his theological course in the Yale Divinity School. The whole of his ministry was in the Middle West. From October of 1889, he was pastor of the Olivet church of Wichita, Kansas, where he was ordained January 28, 1890. He served the church for three years.

From 1892 to 1895, he was an independent city missionary and evangelist. For a time, he withdrew from all denominational alliance, endeavoring virtually to establish a new church without any ecclesiastical connection. He soon saw the unwisdom of this effort, and again sought fellowship in the Congregational denomination.

In 1896, he came to Iowa, and took charge of our churches at Humboldt and Weaver. The record at Humboldt begins on this wise:



September, 1896: "The Humboldt church, Rev. Robert L. Marsh, pastor, since January 1, 1896, is enjoying a season of rare spiritual growth. At no time in the history of the church have the members been brought into closer fellowship. No department of the church work flourishes at the expense of another. Resulting from the regular work of this period, forty-two members have been received. The success thus far, the interest and enthusiasm everywhere apparent, and the earnest desire of the pastor for the true spiritual growth of his church have led us to hope that this quarter-centennial anniversary soon to be observed will mark the banner year in our history."

December, 1896: "The Humboldt church has just extended a call to its present pastor, Rev. R. L. Marsh, to become permanent pastor, at a salary of \$1400 and parsonage, and we are gratified by his acceptance of the same. The church continues busy and prosperous since its silver anniversary celebration. A large and growing Bible class is at work. Benevolences are not forgotten, nor overlooked. A barn on the parsonage property has just been completed at a cost of \$130."





The record of the Humboldt pastorate continues:

December, 1898: "The third year of a very successful pastorate is just drawing to a close, and in retrospection it is to be seen that much has been accomplished during the time since Rev. R. L. Marsh came into our midst as leader and pastor. There has been a steady, constant growth. Things spiritual have become more real, and the whole spiritual life having been greatly deepened and quickened, while the ethical standards of life as taught by the divine Lord have been made to seem more practical and more possible of accomplishment. Many new lines of work have been promulgated. Bible classes of great value in the development of Christian characters and also as helps in practical living have been instituted. A successful course of popular lectures is this year given under the management of the church. Mr. Marsh is giving a series of chapel talks in the college of this town, upon the life of Christ, which is meeting with much success, creating marked enthusiasm and interest among the people."

Mr. Marsh began his ministry at Burlington as an associate pastor to Dr. Salter, in June of 1899. There are not very many references to this pastorate in Congregational Iowa. In October of 1901, we read:

"Brother Marsh has begun with a large class the study of 'The Fore-shadowings of Christ,' a survey of the Messianic expectations of the Hebrew people."





Another record is found in June of 1904:

"Dr. Marsh, under the auspices of the Men's League, is preaching a number of Sunday evening expository sermons. Some of the topics of the series are as follows: 'The Truly Blessed,' 'The New and the Old,' 'Motives and Morals,' 'The Folly of Parading One's Righteousness,' 'The Sin of Being Anxious,' 'Charity in Judgment,' 'Is the Golden Rule Practicable,' 'Ultimate Tests.'"

Mr. Marsh received his title, Doctor of Divinity, from Iowa College, at the Commencement of 1903.

March 31, 1906, he resigned his work at Burlington on account of ill health. The shadows of death were at that time creeping over him. He went to the Coast, hoping for recovery, but the malady continued, and increased in violence. He died of a tumor in the stomach, August 31, 1906, aged forty six years, one month, and twenty four days.

The brethren of the Denmark Association, at their meeting in September of 1906, held a memorial service which was reported in Congregational Iowa as follows:

"Dr. Marsh was a man in whom the blending of rare qualities made a life of singular usefulness and attractiveness. Intellectually, he was enterprising, and without fear, never evading new information, lest harm might come to old beliefs. At the same time, he was so earnest in purpose, all the way, that change of view never meant one hour's abatement



of spiritual vitality or one moment of release from the service of love, which he learned at the feet of Christ. He was a man for the time, combining rational understanding of truth and a progressive temper with fervid religious life. The freedom which he loved was freedom not to be departed from God, but to come nearer to him.

"Brother Marsh was ever helpful to his brethren in the ministry, and to all the churches in the circle of the fellowship. He was a man with a distinct gift in teaching. He was a discoverer of the truth in every field, over which his active mind ranged, and most of all in the work of God. His was preeminently a teaching ministry. His interest in truth was never merely intellectual. He was always mindful of the hungry souls needing food, and he was every a joyful preacher of the gospel.

"We render thanks to God that such a man has been among us. His removal calls us all to do more of the style of work in which he set such a noble example.

"To his wife and children, we extend our heartfelt sympathy. We join with them in honoring the memories of this singularly gifted man and loving friend, whose loss falls as a personal bereavement upon us all."





### Third sketch

#### Alfred F. Marsh

Alfred F. Marsh, son of Joshua and Mary (Hawley) Marsh was born in Montague, Massachusetts, January 26, 1837. He was educated in the public schools of Montague, in the Academy at Westminster, Vermont, and at the Kimball Union Academy, in Meriden, New Hampshire. He taught in Montague, in the village school, and also taught there a select school in 1862. He was in the work of the Christian Commission in the Army of the Potomac of the year 1863, and entered Bangor Theological Seminary in 1864, from which institution he graduated in 1867. He was married at East Alstead, New Hampshire, August 7, 1867, to Martha Louisa Rawson.

His first pastorate, covering a period of three years, was at Rochester, New Hampshire, where he was ordained October 31, 1867. From 1870 to 1876, he was located at Shelburne, Massachusetts; from 1876 to 1877, at Georgetown; and from 1877 to 1881 at Orange. From 1881 to 1882, he was at Leadville, Colorado; from 1882 to 1887, at Neligh, Nebraska; from 1887 to 1888, at Pittsfield, Illinois; and from 1888 to 1892, at Lacon.





In 1892, he came to Iowa, beginning at that time a pastorate of six years at Fairfield. The few references to this pastorate in Congregational Iowa tell of accessions, good congregations, minor improvements in the house of worship, etc., etc. In 1899, he resigned at Fairfield, but was not ready to stop work. With his residence still at Fairfield, he supplied at Hiteman for a number of months, then at Strawberry Point, and later at West Burlington. At the time of his fatal illness, he was supplying at Clay. He died at his home in Fairfield March 6, 1909, aged seventy-two years, one month, and eleven days.

Mrs. Marsh, under date of May 24, 1916, writing of her husband, says:

"He was always thoroughly devoted to his chosen work and wished to be able to work to the last; and he was able to do so preaching to within six months of his death. He was of a cheerful, hopeful disposition, and entered with all his heart into the work of the church and was able to do efficient service in the churches with which he labored, both by preaching and personal influence. A devoted and loving husband and father, his loss is irreparable for us."

Brother Marsh was a typical New Englander. He advertised the land of his birth by his face and by his speech. He was tall and slim, with rather sharp features,



a kindly inquisitive eye, and a look of shrewd intelligence. His head early blossomed white. He was venerable at sixty. He was a diligent student, an interesting and instructive preacher, and a faithful and beloved pastor. The sick of his parish were never neglected, and the poor and needy received his first attention. One of our good and useful men was this man, Alfred A. Marsh.



## Fourth sketch

## John Mason Turner

Mr. Turner sends the following biographical sketch:

"My father's name was Jacob Brenneman Turner. He was a farmer until the later years of his life, when he moved into town, and engaged in business. He lived to be seventy three years of age. From early manhood, he was an earnest Christian, and at the time of his death, was a member of the M. E. church at Bremen, Ohio. My mother's maiden name was Mary Elizabeth Miller. She gave birth and Christian nurture to eight sons and two daughters; all the children excepting two are living, all are married, and active members of Congregational churches, or churches of the evangelical faith.

"My father was Scotch-Irish, and my mother, Pennsylvanian German. I was born August 23, 1863, at Lancaster, Ohio, and reared on a farm. I received my early education at the district school in the country. Almost from my earliest recollection, I attended the rural church, and Sunday School, of the Mount Tabor Evangelical Association church. I united with the church at the age of fourteen, and at that time became an active





worker. My father had charge of the devotional services of the church, and frequently gave over into my hands the leadership, of the Wednesday evening prayer meeting, and the Sunday evening devotional service.

"During my early boyhood days, I had thoughts about becoming a minister of the gospel, and the impression that I would sometime be a preacher was always fresh in my mind. At the age of twenty, I went away to school to prepare for the ministry. Four years were spent in college; one of which was at Ada Ohio Normal University, and three years at the Northwestern College in Illinois. These years of study were immediately followed by three years in Oberlin Theological Seminary, from which I graduated in the class of 1890.

"It was during my last year at Oberlin that I became a Congregationalist, and united with the First Congregational Church of Oberlin. My first pastorate was at Castana, where I was ordained September 9, 1890. This first pastorate continued five years, during which time, November 23, 1894, I was married to Eva E. Moad, a school teacher of Onawa, Iowa.

"After this pastorate, beginning in 1895, I served for two years as pastor at Sargeant's Bluffs, after which I became pastor at Bellevue and Green Island, and was in this field for four years. In 1901, I returned to Castana, and took up again the work of this church, in





connection with a mission church. This joint work continued for four years, when the Rodney church withdrew to be joined to the mission church at Oto.

"I then moved to Mapleton, Iowa, and for the brief period of two years was a member of the Sioux City Presbytery, and was pastor during this time of the Presbyterian churches of Mapleton and Charter Oak. Feeling dissatisfied with my Presbyterian connection, I severed my membership in the Presbytery, and in 1907 became pastor of the First Congregational church, of Avoca. After serving this church for two years, I accepted a call to the Congregational church at Milford. After a brief, but pleasant and successful pastorate at Milford, lasting somewhat over two years, I resigned my work and entered upon a permanent family residence on a fruit farm adjoining Oswego, New York. My resignation took effect April, 1, 1911.

"Since my change of residence to New York, I have been a ministerial member of the Central New York Association, and, with my family, am a member of the Oswego First Congregational Church. We have enjoyed splendid opportunities for educating our children, and live in the country on a beautiful fruit farm, where we are at home to all our friends. I supply churches when called upon, but expect to enter a nearby regular pastorate in the near future. Our family consists of seven children, four sons and three daughters."



It will be noted that Mr. Turner spent all his years of pastoral service in Iowa. He was a simple-hearted, delightful brother. He served gladly and faithfully the mission churches to which he was appointed. We remember him with gratitude and great affection for his worth and for his work in Iowa.





## Fifth sketch

## Charles Edwin Perkins

The biographical sketch Brother Perkins sends is as follows:

"Charles Edwin Perkins, son of Robert Webster and Celia Maria (Templeton) Perkins, was born in LaPorte, Indiana, June 12, 1853. My school years began at seven and ended at fifteen; and included a summer in a district school in Riga, Michigan, a winter in the village school of Wauseon, Ohio; and five years in the Union Schools of Maumee City, Ohio. My boyhood fell during the period of the Civil War, and for about two years when I was very small I had an experience of frontier life, the family dwelling in a log house. I could have made a pretty story of those years but for the purpose for which the sketch is desired, it seems to me hardly worth while.

"Financial conditions at home were such the father, from ill health, having ceased to be a breadwinner, that it became necessary for me to labor to assist in the family support. I taught a district school in the winter of 1869-70, and in April of that year went East to Oswego, New York, where I had been offered a clerkship in a large store. Two years later, I entered the office of the Oswego Starch Factory, where, as bookkeeper and assistant to the





manager, I was engaged for the succeeding thirteen years.

"My duties gave me my evenings for such uses as I might choose to make of them, and they were largely spent in reading. Becoming interested in Unitarianism through the works of Dr. Channing, I pursued a course of study with a view of entering the ministry of that denomination, being guided by Rev. Dr. Henry W. Bellows, of New York, and Rev. William Silsbee, of Trenton, New York.

"April, 1885, I received a call to the pastorate of the Universalist church at Clifton Springs, New York; and stepped without any interval from my position in the Starch Factory to the pulpit. I was ordained in Clifton Springs in 1886, and served the church in that lovely village for three years. At the end of that time, I resigned, much against the expressed wishes of the congregation, and was immediately called to the pastorate of the Second Unitarian Society of Athol, Massachusetts; a large and flourishing church.

"After four years in Athol, the Unitarian church in Iowa City invited me to become its pastor, and I resigned my Athol charge to accept the invitation. I remained four years with this Iowa City church.

"During the last year of my Iowa City pastorate, I was led to review my theological position seriously, with the result that I resigned this pastorate, and exchanged my Unitarian for Congregational fellowship.



"After serving as supply for a few weeks in the Presbyterian church of Iowa City, I was offered the pastorate of the Congregational church at Keosauqua. I accepted, and entered upon my new labors in June of 1896. I have several times resigned the Keosauqua charge, twice moving away; but each time the people have prevailed upon me to come back to them. While living in Geneva, New York, in 1913, the church being pastorless, I was asked to return and take the pastorate for life. After due reflection, I consented. I informed the people, however, in accepting this generous call, that the life pastorate was not to be considered as an irrevocable engagement by either party to it."

As we close this sketch, in 1916, Mr. Perkins is still in active service with the church at Keosauqua.

In each of his four pastorates, Mr. Perkins has been regarded as a very strong preacher. He is a man of profound convictions. Though he has served three denominations in the course of his pastoral labors, his fundamental ethical and spiritual bases of faith have never undergone any fluctuation. He has been a tireless student and an indefatigable worker. Literature has claimed much of his time, though in his devotion to letters, he has never neglected pastoral and pulpit duties. Mr. Perkins has written a voluminous biography of Gerrit Smith which covers much original research in the history of the various reform





movements, anti-slavery, temperance, women's rights which were so strenuously agitated for three decades before the Civil War. His historical studies in that period also embody a life of Joshua R. Giddings, the distinguished anti-slavery member of Congress from Ohio. For many years, Mr. Perkins has been a contributor to the Springfield Republican as a writer on a great variety of subjects. He has written much verse, but has never collected it into a volume.

Mr. Perkins has been twice married: To Celestia H. Phillips, of Oswego, New York, in 1872; and to Caroline A. Hemiup, in Geneva, New York, in 1892. By his first marriage, he was father of three children. The eldest died in infancy, another daughter died in 1905, and a son Charles Channing lives in Grand Rapids, Michigan.

We copy the following verses:

"O, THE HAPPY DAYS OF CHILDHOOD!"

"O, the happy days of childhood."  
 When the world was all so fair!  
 Then the sun and shadows painted  
 Magic splendors everywhere.  
 Never gleamed the rippling waters,  
 Ne'er were skies to brightly blue,  
 Never sang the birds so sweetly,--  
 As when childhood's world was new.

"E'en the heated, dusty roadside  
 Had enchantments all its own,  
 And the woods and hills and meadows;  
 Each with witchery was strown.  
 Did the clouds the bright skies darken,  
 Fell in floods the summer rain,--  
 Lovelier was the world and purer,  
 When the sun shone out again.





"Ah, the mem'ries of the beauty  
 That o'er-arched those fairy years,  
 How they haunt us, looking backward  
 Through the mists of gathering tears.  
 Not alone the wondrous landscapes  
 Have dissolved and fled from view;  
 Hearts that loved and arms that shielded  
 In those years have vanished, too.'

"There's a Country whence the glory  
 Passes not with lengthening time;  
 There the landscapes are unfading,  
 There life ever keeps its prime.  
 Eyes that shone upon our childhood,  
 Lips that uttered words of love,  
 Hands that labored for our welfare,--  
 Wait us in that world above.

"Thither turn we now, when longing  
 Grips the heart for vanished days,  
 And imagination brings them:--  
 Clear before our eager gaze:--  
 Thither turn we, and the pictures,  
 With the faces of the past,  
 All transferred from earth scenes, greet us,  
 In the Land where blessings last.'"

#### MARK TWAIN.

"If 'twere a boon to give to this our earth  
 New funds of sparkling wit and sunbright mirth  
 To lighten strenuous toil and hours of pain  
 And call the smiles to faces sad again,--  
 Then thou earth's benefactor wast, Mark Twain.

No mocker thou; never did cynic sneer  
 Poisin thy humor; never didst thou jeer  
 At virtue, nor degrade thy perfect art  
 To vex misfortune with satiric dart,  
 Or with thy brilliant sallies wound the heart.

"Ever thy fruitful mirth's electric play  
 Like warmth of sunbeams cheered thy gloomy day.  
 At shallow folly thou wouldst have thy fling,  
 Against pride's shield thy lightning bolts would ring  
 And yet thy wits' keen weapons left no sting.



"'Master of revels,' wast thou, as was said  
 Of that great bard who Avon's banks did tread,---  
 'Master of revels to mankind;' but more;  
 Thy flashing genius other fruitage bore  
 Than quips and jests and merriments' light lore.

"A great heart drove thee to quite other sphere.  
 Eating all cant and lies and wrong, howe'er  
 Upholden, and in form or new or old,  
 Thou wast for justice, truth and right e'er bold,  
 Thy javelin sarcasms giving thrusts that told.

"Thou hadst thy sorrows. As the years trooped by  
 The laughter oft was neighbor to the sigh.  
 Death came and came again, and yet again,  
 And each time harder grew thy heart's dull pain,  
 We sorrowed with thee, Mark, but 'twas in vain.

"And all was borne so bravely. Thou didst give  
 To manly souls a pattern how to live;  
 How to bear losses, trouble, pain-drawn breath;  
 How to front fearless swift oncoming death,  
 And pass into the dark with cheerful faith.

"God bless thee, Friend! for thou to all wast friend.  
 We will not think thy useful life at end.  
 Thou hast gone on where death no more hath reign:  
 Thy lonely heart hath found its mates again.  
 We're glad for thee. And so, Good By, Mark Twain."





## Sixth sketch

Marion Dallas Reed

From Payette, Idaho, under date of April 26th, 1916, Mr. Reed writes:

"I am the son of John Nelson Reed and Sarah (Harris) Reed. I was born March 6, 1860, in Guernsey county, Ohio. I lived there to the age of fifteen, when the family came to Wayne county, Iowa, near Corydon. I took the portion of a high school course then offered in Corydon. I commenced teaching before my eighteenth birthday, and followed that profession seven years, taking as further study only the summer normal work as provided in the county Institutes. I commenced clerking in a store in 1884, and continued there until 1889, at which time I went to Oberlin for the English Course in the Seminary.

"During the period of clerkship, I was married October 14, 1886, to Mary Ada Lattig, of Anita, Iowa. On the first day of June, 1890, we came from Oberlin to take the newly organized church at Lake View, in connection with the Silver Creek church already several years in existence. My work with these churches continued two years, during which time we erected a church building at Silver Creek;





also organized the Keck church and built there the house of worship that was destroyed by a cyclone in 1893.

"We then went to the Exira church, beginning there June 1, 1892, and continued there three years. Four things of interest occurred in that time. I was ordained and installed August 30, 1892, by a council consisting of Rev. E. S. Hill, George C. Jewell, Glen A. Taylor, Edwin P. Childs, and R. W. Harris. The second event was that the church came to self-support. The third, the fact that the preacher was accidentally elected to the state legislature in the fall of 1893, and represented Audubon county in the Twenty-fifth General Assembly. The special record that he made consisted simply in this: that he was classed by James B. Weaver's paper as one of only nine men in the House who worked for economy all the way through.

"The fourth significant event was the only visit of the angel of death to our home. Our third daughter, Evelyn, was taken by an accident; and so we own a spot of Holy Ground in their beautiful cemetery.

"Of the one hundred and eight members in the church at the close of the three years' pastorate, seventy two had been received in that time. A call from the Glenwood church dissolved the Exira relation, in 1895, and a very happy pastorate of five years and a half ensued. The most striking thing there, in view of later development, was that the seven churches united in meetings with Billy Sunday as



evangelist. It was his first series of meetings on his own account, though he had worked with others before that time. The results were somewhat mixed, but probably of real value.

"Humboldt, with Weaver, was the next place, the pastorate continuing from the first day of the twentieth century till October of 1905. We built the house there that will be a joy for a long time. It is a beautiful and commodious structure, built entirely of the stone which was taken from the foundation on which the church stands. The building consumed two years of time, and left less to report of spiritual achievement than we could wish. But Brother Herr, in his eleven years since has undoubtedly reaped something from the sowing of the days before his time.

"Eighteen months at Eldon rounds out the seventeen years of service in the Iowa churches. It seems ungracious to pass this short pastorate by with no special comment. But pleasant as it was, it yielded nothing that seems deserving of public record.

"But as for that matter, the four and a half years in the Weatherford, Oklahoma, church was hardly more eventful. That fell on a time when scant rains and hot winds made havoc of crops in that Western country. We held on and held on to the Home Missionary Society for the same amount of aid all the time.





"As I understand, this is to be a personal rather than a denominational record, so I may add that the period from April 1, 1912, to the present (May of 1916) has been in the Presbyterian fellowship. This is not from any new light on ecclesiastical operations, but because my wife's people had all dropped into this Presbyterian church at Payette, Idaho, and they counted me worthy to recommend to this parish. This is where George L. Cady began his ministry, as the first pastor of what was then a Congregational church. More than half of the present membership were originally Congregationalists. So I am not far from home even now.

"Maybe there is another book for the minister's wives, but for fear there is not, I am going to slip in a word or two. My wife has listened to me preach something like two thousand six hundred sermons; has taught the primary Sunday School the most of these twenty-six years; has been in active missionar work and ladies' aid work always; has played or sung in the choir a good deal of the time; has kept the home and cared for the five children that have grown up, as well as for the one that we lost; all with very little hired help. I am certain that my pastorates would not have averaged as long as they have if it had depended on me alone to hold the hearts of the people.





"The five children that have grown up are: Mary (Mrs. Louis D. Hartson), Grinnell, 1913(of the 1908 class but taught after her Junior year;) Alice Clara, Grinnell, 1913, at present waiting commission to teach in the Grinnell-China school; Esther, Junior in Grinnell at this time; Howard Peter, Freshman in Grinnell; Dorothy Joyce, taller than her mother but only thirteen and not ready for Grinnell for five years yet."

Little can be added to complete the picture of this good brother. Physically, he is rather short and slim. He has a keen, logical, and analytical mind. He knows how to tell what he knows. He has his convictions, and does not hesitate to make them known. He has occasion to be proud of his wife and children. We gladly give him the honor and love which is his due for his person and for his services.



## Seventh sketch

George L. Hanscom.

George Loring Hanscom, son of Rev. Loring Hanscom, D. D., and Sarah Jane (Bridgham) Hanscom, was born September 25, 1862, on Plantation 14, Washington county, Maine. His father being a Methodist minister, he lived in numerous towns in Maine---Robinson, Pembroke, Orrington, Searsport, Camden, Houlton, Orono, and Rockland.

He attended the public schools of these various towns, but specially fitted for college at the Houlton Academy, and graduated from the University of Maine in the class of 1885, with the B. S. degree.

He began business life as a commercial salesman. After conversion, he decided to enter the gospel ministry. He did not have a Seminary training, but studied under the direction of his father. He was ordained June 8, 1887.

March 28, 1888, he was married to Florence Gilbert, of Centerville, Allegheny county, New York, "to whose energies and abilities," he says "what success I have had is mainly due. God bless her!"



Mr. Hanscom had two pastorates in the Methodist Church, at Bliss and Pike, in New York. He began with us at Sheldon, Iowa, in 1890; and in 1893 was called to New Hampton where he served until 1897, at which time he took charge of the South Church of Rochester, New York. He was then located from 1900 to 1906 at Newark, New Jersey, and from 1906 to 1912, was pastor at Jacksonville, Florida. From 1912 to 1915 he was with the Central Church at Atlanta Georgia, and since 1915, he has been pastor of the Pilgrim Church of Worchester, Massachusetts.

He received the degree of D. D. from Rollins College, Winter Park, Florida, in 1908.

Mr. Hamscom, now in 1916, is fifty four years of age and in the fullness of his strength. He has an attractive personality in form and features, in voice and gesture. He is a fluent speaker, and is very popular in the pulpit and on the platform. In discourse, he is serious, but will not refuse a little pleasantry now and then when it comes along. As he confesses, his wife is an able helper, being a talented singer, a natural leader, and a good speaker. Together they fill the pulpit and the parish full of intellectual, spiritual, and social power.







## Eighth sketch

### John H. Henderson

John Henry Henderson, son of George and Eliza Henderson, was born September 2, 1848, in the ancient city of York, England. This was originally a Roman colony called Eboracum.

Day after day in childhood, the boy John Henry played about the great cathedral of the city, and he was familiar with every nook and corner of the mighty structure. He attended the grammar schools of York, and besides had private tutors in his home. His special training for the ministry was obtained in the Dedsbury Theological Institute, which was a Wesleyan school affiliated with the London University. His course here covered a term of four years.

At the age of fifteen, he began to look forward to the work of the ministry. At the age of eighteen, he became a "local preacher" and at the age of twenty, in July of 1874, he was ordained at a meeting of the Conference of the Wesleyan Church, held at Sheffield, England.

One month later, in August of 1874, he was married to Miss Lillian Marston, who was also a native of York. After his ordination, Mr. Henderson had charges in England in York, Bradford, Searsboro, and the Shetland Islands.



In 1885, "for the sake of the boys and girls" then numbering four, Mr. Henderson came to the United States. For three years, he had pastorates in the Methodist Episcopal connection, and then, in 1888, accepted a call to the Congregational Church of LeMoille, Illinois.

In 1890, he came over into Iowa, locating at Marshalltown. His coming to the state is noted in Congregational Iowa, February, 1890: "February 23d was a day of rejoicing at Marshalltown. The church building, remodelled and refurnished at a cost of \$6,300, was rededicated. The new pastor, Rev. J. H. Henderson, recently from LeMoille, Illinois, was assisted in the services by President Gates. The people feel that it is good to be at home once more. One of the great occasions for gratitude at this time was the fact that they had not only the new church but also the new pastor, from whom they had been looking and waiting for a long time."

Mr. Henderson was in charge at Marshalltown for three years, and the church had fair prosperity under his leadership. From 1893 to 1895, he was at Grand Island, Nebraska. In 1895, he went down to Anthony, Kansas, and had a short pastorate there. In 1897, he took charge of the Averyville church of Peoria, Illinois, and was there until 1901. At this time, he took the pastorate of the Farmington church, also in Illinois, and then moved to Chicago to serve the Berwyn Church of that city. Here he remained for nine years, in which time the church was well established and a new





house of worship erected.

In 1914, after forty ~~six~~ years of active service in the ministry, he resigned and retired and visited his old home in England. He is now spending his old age with ~~his~~ wife still spared to him, at the home of a married daughter in Chicago; "trying" he says, "to be as patient and contented after all my various experiences as my physical ailments will allow; and we are looking forward to the rest which remaineth for the people of God."

It will be noted that Brother Henderson was in Iowa only three years. I remember him as a solidly built, dignified gentleman, not then as yet thoroughly at home in Congregationalism, but consecrated to the work of the gospel ministry. He served faithfully in churches of our fellowship for twenty four years.





## Ninth sketch

## Joseph R. Beard

"I, Joseph Roach Beard was born in Good Hope, McDonough county, Illinois, August 6, 1857. My parents were J. W. Beard and Louisa (Roach) Beard of Tennessee. My father died only last month at the age of eighty five, and my mother is still alive at the age of eighty.

"We moved to Mount Zion, Henry county, Iowa, in 1869, where I lived on my father's farm until I left for school. My education was in the country school, Howe's Academy at Mt. Pleasant, and the Iowa Wesleyan University, located at the same place.

"When I was eighteen years of age, the school board requested me to become a teacher of the village school which I had been attending, and during the next two years, I worked my own way in school, teaching a term and going to school the rest of the school year, and working on the farm during the summer, and all the time keeping up with my class. I have known what it was to work out in the harvest fields all day, and dig out Latin roots until midnight.

"I was compelled to leave college in the middle of the last semester of the Senior year. At that time I took a course in Medicine, graduating from the Medical Department of the Ignatius Loyala University of Chicago, in 1882, and



entering at once upon the practice of medicine at Osceola, Iowa, remaining there until 1889.

"December 28, 1882, I was married to Ella Seymour of New London, Iowa. During my medical practice, a considerable of the time was devoted to christian work, and after one year spent in teaching and studying, I accepted a call to the Pilgrim Church, near Creston, Iowa, in 1890, which church called a council for my ordination, May 2, 1894.

"I was released from this church to accept a call to the Plymouth Church of Ottumwa, Iowa, beginning with this church January, 1, 1895, January 1, 1901, I requested a release from Ottumwa, but the request was refused. I was compelled, however, to resign because of the condition of my health, in July of this year.

"The year 1902 and a part of 1903 was spent with a church at Oto, and the rest of 1903 and a part of 1904, with the church at Baxter. Leaving here, I accepted a call to Roseville, Illinois, and left Poseville to accept a call to Independence, Kansas, in 1907; and resigned at Independence for the Central Park Church of Omaha, Nebraska, in 1912. With this church I am still engaged.

"I have served no church but what has more than doubled its membership during my pastorate. I has seemed to be my mission to take the fields that were in a critical condition, and nurse them to strength. The pastorate in which the results have seemed to be most definite was Independence, Kansas. I has been abandoned by the state com-





mittee as a hopeless field, and the church once voted to disband. During a five years' pastorate, a mission was started and a temple built, the membership of the church doubled twice, and a new \$25000 church building erected and dedicated free from debt, excepting the loan from the Congregational Church Building Society. My family consists of five children: Roy, Ruth, Glenn, Paul and Dwight. Ruth is a Doctor of Medicine.

"Perhaps it may not be amiss for me to say, I feel that whatever I may have achieved is due in more than the usual sense to my wife. She has not only done the work usually done by the pastor's wife, but she has frequently filled the pulpit, and done supply work for vacant churches, and on two occasions of change of pastorate, has remained three months after I left, doing this at the request of the people to fill the pulpit until a new pastor was secured."

Brother Beard tells the story straight. We learned to send him to the run down fields, assured that in his hands it would flourish again. We greatly regretted his leaving Iowa, but we were glad that he could give us thirteen years of service, helping to establish our churches at Pilgrim, South Ottumwa, Oto, and Baxter.





## Tenth sketch

## Loren F. Berry

Loren Foster Berry, son of Amos and Mary (Curtis) Berry, was born in Leeds, Maine, March 31, 1847. When eight years of age, his father died, and so he learned in early boyhood the lessons of self-reliance that were of great value in mature life. At the age of fifteen, he took charge of his mother's farm, and carried this responsibility for six years. For several years, he attended school at Biddeford and at Manmouth, where there was an academy. While attending the Academy, he walked two and one half miles morning and evening.

He began his special course of preparation for college within six weeks of his majority. He entered Bowdoin College in 1869, and graduated in the class of 1873. He then taught in the Brunswick, Maine, High School for one year, and entered Yale Divinity School in 1874, graduating in 1877. His first pastorate was at Plantville Connecticut, beginning in June of 1877. He was dismissed in November of 1886. August 27, 1878, he was married to Miss S. Louise Coy, at that time Professor of Mathematics in Smith College, North Hampton, Massachusetts.

Because of Mrs. Berry's delicate health, Mr. Berry resigned at Plantville, and accepted a call to Fremont,



Nebraska, in 1886, and served this church for four years.

It was not possible that such a man as Mr. Berry could be surrounded with pioneer missionary work without becoming absorbed in it. Within a year, he was on the Board of Directors of the Nebraska Home Missionary Society, and about the same time was chosen as one of the trustees of Doane College, and he was also for a short time a trustee of Gates College.

In 1890, the Ottumwa church was looking for a pastor. Meeting Secretary Douglass one day, one of the leading members of the Ottumwa church said to him, "Have you a man you can recommend for our church?" The prompt response was: "Yes, Berry of Fremont, Nebraska." A visiting committee was sent to Fremont, reported favorably, "and so he was called to Ottumwa; and right away it was known throughout the state that Mr. Berry had come. For he was a man that could not be hid. Here again, within a year, he was on the Executive Committee of the Iowa Home Missionary Society, and served the churches in that capacity as long as he resided in the state.

Here, too, as in Nebraska, his interest in educational work secured for him a place among the trustees of Iowa College. He gave us eight years of service in Iowa. He did grand work in Ottumwa. During his pastorate there were added to the membership two hundred and forty, one hundred and forty six of these uniting on confession. His best work was the bringing of good and noble and true things





into the lives of the people, and these things cannot be set forth in figures, or in any way be fitly expressed.

Of his call to Chicago, and of their regard and affection for him, let the people of his Evanston Avenue church speak. They say:

"To our great surprise and joy, he answered our call in the affirmative. It seemed hardly conceivable to us that a man holding the commanding position which Dr. Berry held in Iowa, a man for whom a strong parish and a commensurate salary were waiting, would of choice take up the toil and labor that must needs be encountered in a struggling parish such as ours. Dr. Berry came to this church in the middle of September, 1898, as acting pastor for three months. Before this time had expired, he had been called as our regular pastor, and the duties of his office he continued to perform with his usual fidelity, even to the hour of his death. During his pastorate, the spiritual life of the church has been strengthened, its membership increased, and all branches have felt the uplift of his cheery optimism, and the inspiration of his loyal devotion to his Master's work, his upright, consecrated walk with God, as he went out and came in among us.

"To this church, his ministry has been a benediction. He was our pastor in very truth. He tended his whole flock without distinction or discrimination. Where need, was, there he was to minister to that need, whatever it might be.



"In these relations of pastor and people, there was ample opportunity for the display of those qualities which, as a man, endeared him to all who came in touch with him. His truly gentlemanly instincts at once commanded respect, and the sincere interest and innate sympathy of his nature soon made him the friend of his people as well as their guide in things spiritual; Then, too, his entire surrender to the leading of the Divine Spirit, his faithful devotion to his work as God gave him to see it, his high sense of honor, his love for his fellow men, large-hearted and sincere, his cheery good nature, his clear-cut ideals of right and wrong, his tenacity for the essentials and his magnanimity in non-essentials, his broad conceptions of the divine purpose, his large patience in awaiting the full fruition of his labors, his supreme confidence in God's ability to make all things complete in his own good time, his implicit trust in his Maker's promises, his fearless adherence to the truth, and withal his great loving, sympathetic heart, these were some of the qualities that made him in the truest sense our pastor and endeared him to each of us in a most remarkable degree. It is worth much to have known such a man. It is of inestimable value to have such a one for a friend, and to have walked with him. As God's spake of old by his prophets, and then through His own dear son, our Savior, so he has spoken to us through the beautiful





Christian character, the blameless life, and the upright walk of His servant, our brother, to whose memory we pay willing tribute.

Brother Berry's death was indeed a sudden translation. Sunday, May 6th, he was in his pulpit, vigorous and hearty and happy, as he was wont to be while preaching the gospel. Monday he was well all day, attending the minister's meeting in the forenoon, and a meeting of his church board in the evening. A little past midnight, he was awakened with a severe pain, which continued to increase and within an hour, he was dead. Heart failure was said to be the cause of his death.

The funeral services were held at the church Thursday afternoon. Iowa brethren had the principal parts in the service. Rev. Marc Darling, of Sioux City, conducted the service, and made a short address. Secretary Douglass also made an address, and Brother William McNett, a member of the Ottumwa church, paid a beautiful tribute to the memory of his friend and pastor. Scriptures were read by Professor Graham Taylor, and prayers were offered by our Dr. Sturtevant, and Dr. Loba, of Evanston.

Sunday, May 13th, memorial services were held at Ottumwa, many members of the church and congregation speaking of their love for their former pastor and what he had done for them.





One of the resolutions passed by the church was as follows:

"Resolved, That we desire to express, though but feebly and insufficiently, our sense of personal loss and our appreciation of the worth as a man and a citizen of one who having served his own generation by the will of God has fallen asleep; whose Christian consistency was well-nigh flawless, and to whose faithfulness as a pastor and friend, we can all bear witness; with the hope that though he may not return to us, we shall all in the fullness of God's own time go to him."



## Eleventh sketch

## Gilbert L. Shull

Gilbert Leroy Shull, son of Charles and Mary H. Shull, was born at Canton, St. Lawrence county, New York, August 1, 1853. He came with his parents to Johnstown, Rock county, Wisconsin, in 1856. In 1869, he moved with his people to Earlville, Delaware county, Iowa. There being no high school at that time in the town of Earlville, he had only about an eighth grade education in that school. He taught in country schools a part of the time for two years. He then came to Grinnell, Iowa, in the fall of 1873, and entered the English Department of Iowa College. For the most part supporting himself while at Grinnell, he graduated in the Classical Course of the College in June of 1880.

In September of 1880, he entered the Chicago Theological Seminary, and graduated from that school April 25, 1883. His summer vacation of four months in 1882 was spent in Woodbury county, Iowa, opening the work east from Sioux City. He organized the church at Correctionville, and put in preaching stations at Merville and Wolfdale, all of which he supplied until a pastor came.

October 1, 1882, he began preaching as a licensed minister at Ivanhoe, Lake county, Illinois, going out from the Seminary each Sunday until his graduation, and then





settled down to do full work in the parish. He was ordained by a council at Ivanhoe, June 27, 1883. He was invited to give the oration for the degree of A. M. at Iowa College in 1883, but declined on account of his work, which was then especially pressing.

September 13, 1883, he was married to Miss Mattie A. Seger, at Almorat, Delaware county, Iowa. Two children were born to them, a son who died in infancy and a daughter, Mary Edith, still living with her parents.

After about seven and a half years in Ivanhoe, he accepted a call to the Congregational church of Harlan, Iowa, moving there in March of 1890. His pastorate here was a short one continuing only a little into the second year. He was nearly three years at Eagle Grove, where he began work in August of 1891. In March of 1894, he took charge of the work at Baxter, and there served for about four years.

He then went to Lafayette, Colorado, where he was in service for three years. He then gave five years to the work at Crawford, Nebraska, and one year to the church at Leigh. Next, in 1907, he went to Montana, and was two years at Columbus. The next field to claim his attention was Genesee, Idaho, where he served from 1909 to August 15, 1912, at which time he located at Long Pine, Nebraska, where he is still in service.



In body, Brother Shull is a big man. In intellectual stature he stands well up with the average. Iowa College and Chicago Seminary have had much to do in the making of the man. His good father and mother there at Earlville and Manchester had still more to do in the shaping of his character. His parents were staunch New England people. In the home he learned to fear God and was imbued with the spirit of missions. When he started out to preach, he naturally took to about the most missionary field he could find in Iowa, and all through the years, he has been the most of the time on the front line of the frontier workers. We are glad to give our big Iowa boy a place of honor in the list of the workers in the missionary fields of the State, the Interior, and the Mountain States of the West.



## Twelfth sketch

## Harry Campbell Calhoun

This sketch must be only a fragment, reporting only a little section of his life, for he dropped out by the way, and we do not know what went before or what followed after. He graduated from Chicago Seminary in 1890. He came at once to Iowa, and took charge of the double fields at Parkersburg and Allison. He was ordained at Parkersburg, August 27, 1890.

In 1892, he returned to Illinois, taking charge of the church at Clifton. His name appears in the 1894 Year Book, but not after that time. The Seminary Catalog for 1910 locates him at Clifton. Probably he quit the work of the ministry about 1894, and went into secular employment.





## Thirteenth sketch

## Clinton Douglass

Amos Balcom Clinton Douglass, son of Amos and Almira (Balcom) Douglass, was born in Cornwall, Vermont, August 11, 1845. His mother early dedicated him to God, and, when she died twelve years after his birth, she told him of her great ambition for him, that he should be a minister. He attended the Brandon Seminary in Vermont and the Kimball Union Academy in Meriden, New Hampshire.

Being a Douglass, with the inherited romances and traditions of the Douglasses of long ago, he could not be other than a patriot. So when the bugle, the fife and the drum called to action in 1861, he responded to the call enlisting in a Vermont Regiment. He was wounded at Shiloh, and was honorably discharged in 1862. However he did not leave the South, but taught for two years in Tennessee under the auspices of the American Missionary Association. He had neither College nor Theological training, but prepared for the ministry under private tuition, and was ordained at Ashton, South Dakota, May 27, 1884.

His first field was Faulkton, Marion and Casbard, South Dakota. Faulkton at that time was thirty miles from a railroad. Ministers were few and far apart in that new country. The Home Missionary Superintendent



gave him the choice of a church in town where things were established, or a field at the front with all its newness and inconveniences. With characteristic energy and enthusiasm he asked to be sent to the newest and hardest field there was. So he took possession of the whole of Falk County, in which he organized four churches, superintended the erection of two church buildings and a parsonage. For several years he preached three times every Sunday, and drove thirty six miles to meet his appointments. While on this field, December 26, 1866, he was married to Miss Hetta Frances Robinson.

After a pastorate of five and a half years, Dr. Joseph Ward, knowing that his days for work were few, asked Mr. Douglass as a personal favor to assist him as Field Secretary for Yankton College. It was a great trial for him to leave the work he had so well begun. There were then few churches in the state stronger in numbers and influence than was the Faulkton church. When Dr. Ward had passed on, Mr. Douglass again went into the ministry in which his heart delighted. He was with the College only one year.

In 1890 he came over into Iowa, and took hold of the work in Rockwell, Owen and Owens Grove. He put his whole strength, and really more than he had into this field, and continued in it until 1892. He then was attracted by the opportunities and possibilities of the new Pilgrim Church in East Des Moines. He wrought in





this field for seven years, putting into it also more energy than his body or mind possessed. He had unusual success with the young people. He organized and directed a boys' brigade, several hundred enrolling under his triple pledge against alcohol, profanity and tobacco. We organized also a girls' brigade and Chautauqua circles. No church in Des Moines was more alive in its activities than was the Pilgrim of those years.

While in Des Moines Mr. Douglass saw so much that he wanted to do for his church, for his young people, for the city, and for the churches of the Association, that the days were too short; and so studying and writing and praying went over into the night--often into the morning. When told by a physician that he must give up his work or die, it took him days to decide which it should be.

After a few months of rest Mr. Douglass was called on his record to the church in Albion, Nebraska, where he gave three years, 1900-1903, filled with devoted service, rich in results to the church and community. The day before he left Albion the city voted to drive out the three saloons established there. To those who knew of his earnest and unfailing efforts to bring about that result, it seemed like a farewell benediction.

While Mr. Douglass was still living in Albion, Dr. Charles Dickinson, formerly pastor of Berkley Temple, Boston, on account of failing health, went to Ceres,



California, wishing there to be a founder of a christian colony. He wrote to Mr. Douglass, once a classmate in the old Union Academy, asking if he would take charge of a colony church while he himself attended to the business of the community. So with friends he followed the setting sun into the valley of the San Joaquin. Later he was joined by friends from Iowa, South Dakota and Nebraska. On a Sunday afternoon in the cool of the day, in the shadow of his little home, with the usual ceremonies, he planted 'The Pilgrim Church of Smyrna Park'. It was well watered with prayers and sacrifices. After about two years Mr. Dickinson's health failed and he went South. Then the burdens of the new community and church fell upon Mr. Douglass. The burden proved to be too heavy, for he always bore the griefs and carried the sorrows of his people. He fell at his post December 8, 1906, at the age of 61 years, 3 months and 28 days.

Shortly before his death, Mr. Douglass said: "I have made my mistakes, and I have been misunderstood; but the Lord knows that since I became a minister I have never had but one purpose--to be helpful to others, and to bring in the Kingdom of God upon earth." There never was any room in his heart for selfishness, and never any time for self seeking. He had with an enthusiastic and poetic temperament the usual accompaniment, sensitiveness, that compelled him to wear sometimes, 'the crown of thorns'. But no shadow of envy or jealousy ever crossed his heart,





for the success and prosperity of others was his delight. He was a careful and painstaking sermonizer, and his sermons excelled in literary and spiritual power. His tender loving sympathy in joy or in sorrow for old and for young made him beloved as a pastor.

Not much more is needed to show the character of the man. He was a bundle of nervous energy. He was continually taxing his strength. He had of course his serious limitations. His vocabulary was limited. He found it difficult to find words to express his thoughts. He spoke with hesitation. But for all that he was acceptable in the pulpit and in the parish because he spoke and worked with the assurance, positiveness and energy of one who knew that he had a message and a mission from God. The results of his work were numerous and large. In his lifetime he assisted in the erection of five houses of worship and three parsonages. He numbered converts and accessions to his churches by scores and hundreds.





## Fourteenth sketch

## Robert L. McCord

Robert Leeper McCord, son of Deacon James B. and Margaret Caroline (Robinson) McCord, was born in Bethel, Bond County, Illinois, August 7, 1830. As the name indicates, he came of Scotch-Irish stock; one of those families of hardy pioneers whose rugged health and no less rugged integrity have enriched the blood and strengthened the character of all their descendants.

The father was born in Franklin county, Georgia, in 1806, and his mother in Lincoln county, North Carolina, in 1805.

In 1845 Robert Leeper moved with his people to Limestone near Plattville, Wisconsin, and this was the family home for more than a quarter of a century. He was one of the oldest of nine children, seven sons and two daughters, who all grew to manhood and womanhood, and two of the boys became preachers of the gospel. Being from early childhood of a deeply religious nature, his aspirations leaned naturally toward the ministry, and he sought an education and a preparation for his life work with a patience and persistence which always characterized him. He attended Plattville Academy, and Beloit College for



one year, but graduated from Illinois College at Jacksonville in 1856. He got his Theology also in two schools, spending a year at the Union Seminary of New York City, but graduating from Lane, Cincinnati, in 1858.

His first pastorate was at New Berlin, Illinois, in 1860-'61. From 1861 until 1866 he was at Lincoln, Illinois. He then had a pastorate of thirteen years, 1867-1876 at Toulon, where he had much to do in the making of Dr. Harry P. Dewey, now pastor of the Plymouth Church of Minneapolis. From 1879 to 1882, he was in charge of the work at New Windsor. Lyonsville was his next field, where he was located from 1882 to 1886, and he was at Sheffield from 1886 to 1892.

While in his pastorate at Toulon, September 3, 1867, he was married to Miss Helen D. Hopkins of Granville, Ill.

Up to this time, a period of thirty two years, Mr. McCord had worked in Illinois. Now he came across the river into Iowa. Inheriting a tract of land near Lake City, he moved to that place in 1892, to develop his farm, but not that alone. He supplied the church at Lakeview from 1892 to 1894, and Silver Creek and Keck in 1894-'95. In 1895 he retired from the ministry, after thirty five years of service, but in the midst of his secular employment, on the farm and in the Banks with which he was connected, he supplied here and there, and almost never missed the meetings of the Association, and with his growing wealth his benevolences grew larger and larger still.





He gave a son to the foreign missionary work, and a daughter to the work of the ministry, as the wife of Ralph B. Larkin, now of the Ontario Church of southern California. He and his wife visited the mission field in south Africa where his son, Dr. James McCord is located. He came to the end of his pilgrimage at the age of 79 years in the year 1909.

A son, Joel McCord, a Banker at Spencer, Iowa, writing of his father says: "His five children found in him a playfellow, a friend, a father full of love and self-sacrifice, and ever the teacher and spiritual guide. They will never live to forget the family altar at which he ministered, or lose the inspiration of his faithful life. A broad shoulder, muscular man, he was modest and unassuming, yet rock bound in his convictions, and ready for any labor or any sacrifice in the line of duty.

As a preacher he was not greatly interested in the subtleties of theological discussions. He was a man of great faith. He believed with all his soul, and like a faithful soldier who knew the enemy he stood face to the front, ready to challenge any attack on the eternal verities of Holy Writ. He was a practical man, and a builder. Churches were always strengthened under his ministry, and his cordial nature won him many friends. A former parishioner said of him: 'He was a man gentle, sympathetic, benignant and gracious, surcharged with



pastoral feeling, and he earned his salary by the way he met people on the street'. He was a good citizen, a faithful friend, a loving father, and a man of God. Not much else that is worth while can or need be written in the chapter of a life."

Of course I knew this good brother well, for he was a full cousin of mine, and our families lived side by side at Limestone for many years. I remember well when he started away to College, and when he graduated from the Seminary, and when he supplied from time to time the Plattville pulpit. It was a great day for the Limestone neighborhood when Leeper preached at the village church. He was the first of a bunch of five of us from Limestone to enter the ministry.

Leeper was in no wise a brilliant man, but he was a faithful plodder, an instructive preacher, a Christian gentleman without reproach, developing at last into a philanthropist, an enthusiastic advocate for missions. His wife is still living in Spencer, and follows the example of her husband in her gifts for the work of the Kingdom the world around.



## Fifteenth sketch

## Glen A. Taylor

Glen Albert Taylor, son of Thomas and Mary (Brown) Taylor, was born in Denmark, Iowa, July 7, 1860. Of course, he attended the Denmark Academy. He graduated from Williams College in 1885. He took one year of the theological studies in the Chicago Seminary, one year at Union, and one year in Andover, where he graduated in 1890.

He began this year, 1890, his pastoral work in Stuart, and there did splendid service for nine years. While he was here, he was married, September 2, 1890, to Miss Flo Wetmore, of Perry, who was a graduate of Iowa College and later a teacher of Music. Here also, November 19, 1890, he was ordained. The report of the ordination was given in Congregational Iowa as follows:

"November 19th, Mr. Glen Taylor, a graduate of Andover Seminary, was ordained and installed as pastor of this church. President Gates preached the sermon, Brother A. D. Kinzer offered the prayer, Dr. Hill gave the right hand of fellowship, Brother Bidwell, the charge to the





pastor, and Dr. Frisbie the charge to the church. The occasion was in many ways a delightful one and helpful to the community.

From 1899 to 1902, Mr. Taylor was at Spencer, and from 1902 to 1904 at Emmetsburg. In the Spencer pastorate, Mr. Taylor's health began to fail, and at Emmetsburg in 1904 the crisis came. He was obliged at this time to retire from the ministry, and he returned to his father's farm in Denmark. Later he came to Grinnell, where he went into the dairy business, in which now, in 1916, he is still engaged.

It was a great disappointment to Mr. Taylor to give up the ministry. As it was to all of us that one so well equipped and starting out with such splendid promise and prospects should so soon give up the work. He has some compensation, however, in the fact that his children are in Grinnell enjoying the advantages of the church and of the college.



## Sixteenth sketch

## Frank W. Hoover

Frank Wayne Hoover, son of Charles and Susan M. (Curtis) Hoover, was born in Newton township, Buchanan county, Iowa, July, 22, 1869. He was brought up on a farm, and was accustomed early to the hard work and self denial of farm life. He attended school at Quasqueton, and was for a time in the Grinnell Academy and College, but did not complete his college course. He studied for a little time at the Moody Institute, and this was his only theological training outside of his private studies.

He began preaching at his own home country church in Newtonville, in February of 1891, being at that time commissioned by the Iowa Congregational Home Missionary Society under the authority of the Dubuque Association, which had given him a license. There was some discussion in the Association as to whether one with so little training should be licensed to preach. Brother Ephraim Adams favored the granting of the license, and said: "If it were a question of the young man as he is with his fresh enthusiasm and simple piety and the same young man with more scholastic training and less zeal, I would take the young man as he is."

He served at Newtonville for eight months. In March





of 1892, he was commissioned for Moorland. June 23, 1892, he was married to Gertrude E. Jamison, of Chillicothe, Missouri. Here, also, October 21, 1892, he was ordained Rev. G. M. Orvis of Winthrop preaching the sermon.

In March of the next year, 1893, he accepted a call to Cincinnati and Belknap, and was in this field for four years. In 1897, he went over into Illinois, just across from Keokuk, and took charge of the church at Wythe, and was there for two years. From 1899 to 1901, he was at Denver, Illinois, and then, from 1901 to 1903, at Norris City and Creal Springs.

In 1903, he became state evangelist of the Illinois State Home Missionary Society, with residence at Peoria. From 1904 to the time of his death, he supplied the church at Sherrard. He came to his death by accidental drowning at Sherrard, May 22, 1906, aged thirty six years and ten months.

As may be surmised by the foregoing sketch, Mr. Hoover was a young man of fine enthusiasm and generous impulses. He was not much of a student, but he was a keen observer and a good thinker. He was passionately in love with the Bible, and always had a message which burned in his bones until delivered to the people. He was a natural musician, and could sing well as well as play on a variety of instruments. He was an entertaining conversationalist, and easily found his way into the hearts of his parishioners. He was given much to evangelism. He lived continually in



the atmosphere of religious thoughts and aspiration. It was easy and natural for him to talk to people on religious themes. It is not surprising that he should become the official evangelist of the Illinois Home Missionary Society. It seems a great pity that he should have been so soon taken from the important work in which he was engaged, but we rejoice that by the grace of God, we of Iowa could give Frank Hoover to the work of the Kingdom.



## Seventeenth sketch

## William B. Payne

William Barton Payne was born in the village of Porter, Gallia county, Ohio, June 6, 1850. His father, George J. Payne, was born in London England, in 1806, and his mother, Ann Barton Payne in Meigs county, Ohio, in 1822. He prepared for college at Pine Grove Academy, Porter, Ohio, and at the Marietta Academy. He entered Marietta College in 1859, receiving in the Freshman year the first prize for scholarship. He remained at Marietta College until April of 1871. On account of a brother who was at that time professor in the East Tennessee University at Knoxville, and on account of the opportunity to earn money to pay expenses at that place, he removed to that institution in 1871. He was graduated from this school as valedictorian in June of 1873.

From 1873 to 1875, he taught in the preparatory department of the East Tennessee University. He was a graduate student in the Yale University from 1875 to 1877, and in 1877, received the degree of Ph. D. His major subject at Yale was Chemistry, but he also studied Mineralogy, Geology, and Zoology. In 1877-78, he taught at Medina, Pennsylvania.





In July of 1878, he came to Otoe county, Nebraska, where his parents then resided, and did some teaching. From 1880 to 1888, he taught Physical Science in Tabor College. In 1888-9, he did graduate work at John Hopkins University, and was professor of Natural Science in the Kansas Wesleyan University in 1889-90. In 1890-91, he was principal of the Port Byron Academy in Illinois.

He was licensed to preach by the Rock River Association of Congregationl Churches at Moline, Illinois, in April of 1891. His first pastorate was at Orient and Gem Point, Iowa, from August of 1891 to August of 1893. He was ordained at Orient December 29, 1891. From 1893 to 1894, he was pastor at Gowrie and Farnamville, and at Victor from 1894 to 1897. While at Victor, he preached also at Carnforth. Here he assisted Superintendent Cole in a four weeks' special meeting which resulted in the organizing of a Congregational church of thirty five members at that place in November of 1895.

From 1897 to 1900, he was pastor at Friend, Nebraska, at Arborville from 1900 to 1902, and at Exeter from 1902 to 1907. Next he went down into Kansas, and was at Tonganoxie from 1907 to 1909. In 1909, on account of the failure of his wife's health, caused by overwork in the church, he gave up the pastorate for a while and lived on a farm at Oskaloosa, Kansas from 1909 to 1912. During this time, he did much supply



work, being at Verdon, Nebraska, from January 1910 to January, 1911, and for a shorter periods at other places. He was a regular pastor at Riverton, Nebraska, from 1912 to 1914; at Cortland from 1914 to 1916; and now in 1916 he is located at Center, Nebraska.

He was married in 1886 at Tabor, Iowa, to Anna Clara Spees, daughter of Rev. Francis and Sarah Miner Spees. The first child died in infancy. The other children are as follows: Amy Anne, who graduated from Park College in 1914, and is a teacher of Latin and History in the Pleasant Hill Academy, Tennessee, under the auspices of the American Missionary Association; Paul Calvin, also a graduate of Park College, and at this time, 1916, a student in the McCormick Theological Seminary of Chicago; and Philip Francis, a graduate of Park College in 1915, and now student in the San Francisco Theological Seminary.

Mr. Payne writes: "My parents were members of the Presbyterian Church, of which I became a member at about the age of eight years. My father was for many years an elder in the church. He always had family prayers both morning and evening, often reading Scott's notes in connection with the Scripture. My mother performed this duty in his absence. In this way, I gained a knowledge of the Bible which has always been of the greatest value.

My father kept a general store in the village of Porter, Ohio, from about the year 1831 to 1870. He early





became an active advocate of temperance, and was from about 1844 prominent as an abolitionist, and had the reputation of having much to do with the Underground Railroad. He also always took an active part in promoting education."

As may be surmised from the sketch, Brother Payne is a fine scholar and was a decided success in the classroom. But he greatly preferred the pulpit, and he has done faithful and efficient work in more than a dozen missionary fields.



## Eighteenth sketch

Edwin More

From Rosedale, Washington, Under date of May 9, 1916, Mr. More writes:

"I was born at Delhi, Delaware county, New York, February 21, 1852. My father was Edwin More, so that for many years (as when at Clinton) I carried the distinguishing title of Jr., now dropped.

"My father was a somewhat well known lawyer, holding the office of first county judge of Delaware county, under the new constitution of 1850. My mother was Sophronia Thurber, of Delhi.

"In 1854, my parents moved to the city of Brooklyn, my father practicing law in New York City. My schooling was first with a good old lady named Mrs. Parsons; later in the Brooklyn Collegiate and Polytechnic Institute.

"In 1866, I finished my schooling, and entered the then largest grocery house in the United States, in New York City. I remained there four years, and then entered my father's office and began the study of law. In 1873, I was admitted to the bar, and practiced law in New York City and Brooklyn until 1887, at which time I was converted and united with the Pilgrim Congregational



church of New York City, Rev. Samuel Virgin, pastor.

The same year, I removed to the city of Aurora, Illinois, and in the fall of the next year entered the Chicago Theological Seminary, graduating with the class of 1891.

"My first preaching service was with the church at Union Grove, Wisconsin, during a summer vacation; my next, at Clinton, Iowa, during the next summer vacation, though I supplied a church at Oswego, Illinois, for a time during the winter between these two vacations. I was then called to Shabbona, which was my first regular pastorate, and here I was ordained November 20, 1890, while still in the Seminary.

"After one year with this church, I was called to Clinton, Iowa, and remained there as pastor until the fall of 1894, when I accepted a call to Princeton, Illinois, remaining there until the summer of 1898, when I became pastor of the church at Hancock, Michigan.

"This pastorate continued until the spring of 1898 when, somewhat broken in health, I moved back to Aurora and for two years supplied two small churches three and four miles out from Aurora, Big Woods and North Aurora, at the same time keeping cows and chickens.

"In 1905, I accepted a call to Roy, Washington, the ministerial work being supplemented by the chicken business. Since that time, I have been a rancher, but preaching also most of the time; some of the places being Spanaway,





Lake View, Hillhurst, Orting, Longbranch, and Rosedale, where I am now living.

"In 1883, I married Anna H., daughter of Francis E. and Frances E. Reynolds, of Aurora, Illinois, and we have four sons and one daughter. The boys are all voters and the daughter is twelve.

"I retain most pleasant memories of the Congregational fellowship in Iowa, and often wonder what has become of all the brethren. Probably, if I should drop in at a state association now, I would scarcely recognize a face."

We also have pleasant memories of Brother More. He was a very bright and capable young man. He entered heartily into our fellowship. I remember well his brilliant report of the meeting of our General Association held in Muscatine in May of 1893. I think it was about the best report of that sort of a meeting I have ever seen. In November of 1893, Congregational Iowa said: "Probably the Clinton Church was never more prosperous than now under the pastoral care of Edwin More, Jr." When he left us, in October of 1894, we said: "Brother Edwin More has accepted a call to Princeton, Illinois, thus we lose one of our strong young men."



## Nineteenth sketch

## Ezra B. Chase

Ezra Bailey Chase, son of E. B. Chase and Betsey (Clark) Chase, was born in Kensington, New Hampshire, October 15, 1847. He lived in Exeter, New Hampshire from 1859 to 1869, where he attended the grammar school, the high school, and Phillips Exeter Academy. He entered Marietta College in 1869, and was graduated from that institution in 1873. The same year, he entered the Yale Divinity School, graduated in 1876, and was ordained as a Congregational minister at Cortland, Ohio, in May of 1876. November 25, 1880, he was married to Miss Mattie C. Smith, of North Bloomfield, Ohio.

His first pastorate, from 1876 to 1878, was at Cortland, Mecca, and Johnston, Ohio. His second charge, 1878-1882, was at Bloomfield and Bristolville, Ohio. He then spent two years, 1882-1884, at Findley, in the same state. From 1890 to 1892, he was at Lyons, Iowa, and then for ten years, 1892-1902, he was pastor at Lake City, Minn. From 1902 to 1907, he was located at Austin, Chicago, Illinois, and then from 1907 to 1913 at Ruggles, Ohio.





In May of 1916, Mr. Chase writes:

"After thirty seven happy and successful years in the active ministry, I was compelled to retire from all active work in February of 1913, because of permanent impaired action of the heart. For some time, I was a member of the Board of School Examiners at Kent, Ohio. At present, I am living quietly at 4200 Washington Boulevard, Chicago, Illinois, thankful that I was privileged to give my life to the service of God and my fellowmen."

Mr. Chase gave us but two years in Iowa, but in that time we learned that he was a good, worthy, tactful, capable, Congregational minister. He did his work well and he retired without complaint. He certainly had the spirit commended by President King in a recent sermon in Grinnell on the topic, "It Is All in a Day's Work."



## Twentieth sketch

George Peebles

From Shabbona, Illinois, under date of April 27, 1916, Mr. Peebles writes:

"I was born in Anstruther, Fifeshire, Scotland, August 1, 1849. I am the son of James Peebles and his wife, Agnes Henderson. My father was a shoe merchant in Anstruther, and after a common school education I learned the trade of boot-and-shoemaking, and assisted father in his business until I was twenty one years of age. My father and mother were zealous Christians and active members of the Evangelical Union church. This church and the Congregational body of Scotland are now one.

"I was converted and united with the church at the age of nineteen, and when twenty one years old, went to Edinburgh with the view of preparing myself for the ministry. There, I worked at the trade of shoemaking during the day and at night studied under a private tutor until I was prepared to enter the University. I then took a four years' art course in the Edinburgh University, and also the regular course in the Theological Seminary of the Evangelical Union Church in Glasgow.



"On the completion of my theological course, I was ordained to the ministry October 3, 1877, and shortly after was married to Miss Agnes Armstrong, daughter of Thomas Armstrong and his wife who were then living in Illinois.

"After preaching six years in Scotland, we came to this country to visit Mrs. Peebles' parents, and I was so much pleased with the United States that I left my wife with her parents and went back to Scotland and there resigned my charge, which was then in the important town of Coat-bridge, and returned to this country. Here I have served the following churches as pastor: Avon, Illinois, in 1884-85; Roseville, Illinois, 1885-92; Shenandoah, 1892-99; Mayflower, Chicago, 1899-1902; Naperville, Illinois, 1902-10; Pacific Grove, California, 1910-1913; and since that time Shabbona, Illinois. During my pastorate in Naperville, Wheaton College did me the honor of conferring upon me the degree of Doctor of Divinity."

There is no mistaking Brother Peebles' nationality. Although he has been trying for many years to become a thoroughly absorbed citizen of the United States. He is a solid, substantial, thorough-going minister of the gospel. He gave us seven good years in Iowa. He tried the California Coast, but his home is in Illinois.





## Twenty first sketch

## H. Paul Douglass

Harlan Paul Douglass, son of Rev. Truman O. and Maria (Greene) Douglass, was born in Osage, Iowa, January 4, 1871. He began his education in the public school at Osage, and continued it in the schools at Grinnell where the family has had its residence from 1882 until now (1916.) He graduated from the Grinnell Academy in 1887, and from the College in 1891.

His intellectual development was somewhat peculiar. During his Academy days, he was absorbed in Natural Science, being an especial friend of birds and beasts and all the fields of nature. In his Freshman year, he dropped his birds and took up music, becoming a soloist of considerable note in the College. Later, in his Junior year, he became the artist of the first college annual, and was dubbed the "Tommy Nast" of the institution. In his Senior year, he became enamoured with Psychology, and President Gates gave him the title, "The Psychology Fiend." His interest in this branch of study continued through all the years. In his Senior year, he decided upon the ministry as his life work, believing that on the whole that was the queen of the professions and the place where he could do the most for his fellow men in the world.



Shortly before graduating from the College, at the age of twenty, his father, Superintendent of Home Missions, sent him up to Blairsburg to supply for a Sabbath. He came home Monday morning, greatly elated over the fact that the church had given him ten dollars for the Sabbath services and had engaged him for the summer at a salary of one hundred dollars and board.

During the summer, the church, then Wesleyan Methodist, on the fifth of August came over into the Congregational fellowship, twenty nine uniting from the Wesleyan church, and sixteen others on confession of faith and from other churches. From the beginning, this had been the only church in the village, and now numbers one hundred and eighty members.

In the fall of 1891, Paul entered Chicago Seminary, and spent one year in that institution. He spent the summer of 1892 supplying the church at Riceville, and the vacation of 1893 at Tipton. He graduated from Andover Seminary in the spring of 1894.

His first pastorate was at Manson. Here he was ordained October 22, 1894, President Gates preaching the sermon and the other parts being taken by C. P. Boardman, W. L. Ferris, Sec. Douglass, and A. L. Weatherly, an old playmate and college mate of the candidate. Mr. Vittum, in reporting the ordination said:

"The candidate gave some account of his religious





experience, and read a paper giving a clear view of his theological opinions---so much of them as were in his workshop; while he intimated that there were other things in his garret, which he was glad to own and keep though he could find little use for them at present. But the members of the council were so well satisfied with what was in his workshop that they manifested little desire to peer into his garret. If anyone wished that the young brother had used more of the old time phraseology, or that some of the things in his workshop were kept in the garret, or vice versa, no one said so. There was a unanimous expression of admiration for his ability, appreciation of his success in endearing himself to the church, and of satisfaction with his working theology."

Paul found Rena Sherman at Tipton. They were married at Cedar Rapids, June 25, 1895. He was not satisfied with his schooling. Securing a fellowship in the Harvard University, he spent the year 1895-96 in that institution. In the fall of 1896, he began a pastorate of four years at Ames. One of the great events of this pastorate was the erection of one of the most attractive houses of worship in Iowa. It was dedicated March 8, 1900, Rev. E. C. Moulton, a former pastor, preaching the sermon. In many ways, this was a notable pastorate. Of it, Mrs. Tilden, the church historian, said:



"Mr. Douglass came to us November 1, 1896, and brought youth and a vigorous enthusiasm to the work of the church. Larger congregations came to hear the forceful presentations of truth, and a better and more commodious church was recognized as a necessity. In November of 1900, the pastor gave his resignation, asking to be released January 1, 1901, to accept a call to the First Congregational Church of Springfield, Missouri. Here he entered upon a wider field with larger influence, Drury College being located at Springfield and closely affiliated with the First Church."

Here, also, a unique and artistic house of worship was erected, and in connection with his pastoral work Mr. Douglass had the chair of Psychology in Drury College. While here, also, he took a course of study in the Chicago and the Columbia Universities, and in the New York School of Philanthropy. Here, also, from Drury, he received the degree of Doctor of Divinity.

In 1906, he had a call from the American Missionary Association to superintend their seventy five educational institutions in the South. He began the work in the fall of the year, and for a time made his headquarters at Tryon, North Carolina. Later, he located in Upper Montclair, New Jersey.

In April of 1910, he became one of the regular secretaries of the American Missionary Association, which office, in 1916, he still holds.



He was one of the original members of the Phi Beta Kappa. He is now a trustee of the Atlanta Theological Seminary, the Piedmont College, Talladega College, Tillitson College, and other institutions in the South and in Porto Rico.

His literary work is growing quite voluminous. He was one of the founders and editors of the College "Unit." He has written a good deal for "The Congregationalist" and "The Advance" and the "American Missionary," of course. His first book, "The Christian Reconstruction in the South," appeared in 1909. Since that, he has written of "The New Home Missions," and another book on "Rural Problems" has just come from the press. And besides these he has written a number of smaller pamphlets and leaflets.

The picture gives a suggestion of the man.





He has a wonderful insight of immaterial things. Truth comes to him in pictures. He has a rich and full vocabulary. His address is usually quiet and simple, but now and then his passions take control of his speech in storm or pathos, and often brilliant epigrams or keen witticisms break forth out of his smooth discourse. At the same time, he is a good administrator, with eyes to see the things to be done, with discernment to select the best men and women, and a heart of kindness to bind himself to all his workers and they to him. He learned team work in the football game at college, and there in part he gained courage to contend for the right.



## Twenty second sketch

Albert M. Leichliter

In May of 1916, Mr. Leichliter writes:

"About two hundred and fifty years ago, three brothers by the name of Leichliter came from the northern part of Germany, settling in this country, one in Maryland, one in Virginia, and one in Pennsylvania. I am descended from the Pennsylvania stock. My father's name was Jacob. He was born in Somerset county, Pennsylvania, August 11, 1888, and was reared among the deprivations of early pioneer life in the mountains of that state. My mother's name was Martha Williams, of Welsh descent. In 1842, father and mother moved to a farm near the village of Springfield, in Fayette county, where I was born June 25, 1851, and there grew to manhood. I am the youngest but one of a family of eleven children.

I was thoroughly initiated into hardships of farm life when twelve years of age. While the men were fighting for their country, and old men and women and children had to make the living, I was given a team and set to plowing amont the rocks, stumps, and hills of that mountainous country. Being the youngest son, if fell to my lot early in life to care for my aged parents, and this deprived me





of the privilege of school except for an average period of about one month in the heart of the winter. When I was eighteen, my oldest brother took charge of the farm, and father gave me my time that I might have a change to go to school. Without a penny, and nothing to back me except a determination, I started to a private normal school, the sole purpose of which was to prepare for teaching. This school I attended for four years, choring for my board and earning the money for books and tuition during vacation. During these vacations, I worked on a farm in the harvest field, in the timber making shingles, canvassing for books, or at any other honest labor that would bring in a little money, until I was able to teach. I then taught during winters for about ten years.

"January 27, 1871, when in my twentieth year, I was converted, and immediately was baptised and joined the church. September 4, 1873, I was married to Christiana Grimm at Springfield.

"In April of 1876, we left our native home, and moved to Crete, Nebraska, where we lived on a farm for seven and one-half years. It was here that I first came in contact with Congregationalism, becoming acquainted with Col. Doane, President Perry, and Rev. H. Bross, pastor of the church at Crete, and men of their kind, which gave me my first bent toward Congregationalism.

"In this new country, there was great need of



and abundant opportunity for Christian work, and I found myself busily engaged in the work of the church and Sunday School. I associated myself with the United Brethren, of which body I had been a member from the date of my conversion.

"November 17, 1883, at a quarterly conference held in Crete, I was given, without request, license to preach. January 1, 1884, I took charge of my first pastorate at Unadilla, Nebraska. Feeling my need of special educational preparation for the work to which I felt called, I declined the very urgent request of the church to remain as their pastor, and, April 10, 1884, I moved to Toledo, Iowa, and entered Western College, and took up special studies, some of which were along theological lines. It was my intention to remain until graduation, but a very severe attack of nervous prostration caused by overwork made it necessary for me to give up my college course at the end of three years; and in April 1887, under the Annual Conference, I took my first regular pastorate on the Lisbon circuit, with five preaching places, the first year, and six the second. My salary the first year was \$450, and \$500 the second. It was my privilege on this field during the two years to bring into the church one hundred and fifty persons, mostly young married people.

"I had no seminary training, a thing I have deplored all my lifetime. Instead of this, however, I did have a very thorough three years' course of study in





theology---the course prescribed by the church. In April of 1889, I was sent to West Union. Because of the very heavy work of my pastorate, I was compelled to take four years to complete the three years' course of study, and was not ordained until April 8, 1891. The ordination took place at Cedar Rapids. My ordination papers were signed by Bishop Ezekial E. Kephart, D. D. I at once took charge of my first Congregational pastorate, at Larchwood, where I remained until July, 1893. My subsequent Congregational pastorates were as follows: Runnells, August 1893 to October, 1895; Peterson, October, 1895, to May, 1898; Aurelia, May, 1898, to May 1899; Gowrie, October 1899 to October 1901; Ruthwen, October 1901 to February, 1903; Gowrie, February 1903 to February 1904.

"Since then we have resided at Spencer, and I have done pulpit supply work, wherein I have found a very needy and pleasant field. In my supply work, I have preached for all the leading denominations, and this experience has wonderfully broadened my conception of the other denominations.

"Four years ago, failing eyesight compelled me to nearly entirely give up this work, and since that time I have preached very infrequently.

"As to the results of these years of labor, I know that they are recorded in the Great Book of Life; and





to know their extent, we must wait until the book is opened. One thing I do know, that although the efforts have been put forth in weakness, they have been wrought in sincerity, and I leave them in the hands of Him whose I am and whom I serve."

Brother Leichliter has told his story well. After coming to us, we kept him for the most part in the mission fields where he was content to labor. He came rather early to the end of his day's work, His eyesight failing. He has done all his Congregational work in Iowa, beginning in 1891. To complete our fellowship, he too is needed.



## Twenty third sketch

## George D. Herron

George Davis Herron, son of William and Isabella (Davis) Herron, was born in Montezuma, Indiana, January 21, 1862. He attended Ripon College, for a time, and spent two years of study in Europe. He had no theological training in the schools, at least not in this country. He was ordained in Atlanta, Georgia, over the Emmanuel Church, November 29, 1884. He began a pastorate at Lake Mills, Wisconsin, in 1886. In 1889, he began at Lake City, Minnesota.

December 30, 1891, he was installed as Dr. Salter's associate in the pastorate at Burlington, Iowa. From 1893 to 1900, he held the chair of Applied Christianity in Iowa College. In those years, he not only lectured to the students of the College, but went all over the country preaching and lecturing, his theme largely being Socialism. He was for a time the head of the so-called "Kingdom Movement" in Iowa and in the Middle West. His teachings from the first, radical and somewhat revolutionary, became more and more erratic and distasteful to the trustees and friends of the College, and at last his conduct became decidedly objectionable. The same year he left the College his





relations with the Congregational ministry and the church were severed by a vote of a council and that of the Grinnell Association.

May 25, 1901, in New York, he was married to Miss Carrie D. Rand, of Burlington, Iowa. She died in January of 1914.

Since leaving Grinnell, he has been employed for the most part lecturing on Socialism, fostering various Socialistic movements, etc., living a part of the time in Italy, and a part of the time in New York and New Jersey. Some of his published volumes are as follows: "The Larger Christ," 1891; "The Call of the Cross," 1892; "A Plea for the Gospel," 1892; "The New Redemption," 1893; "The Christian Society," 1894; "The Christian State," 1895; "Social Meaning of Religious Experiences," 1897; "Between Caesar and Jesus," 1899; "Why I Am a Socialist," "Revolution to Revolution," "The Day of Judgment," "Wagner and Parsifal," 1903; and later, "War and Peace Under Socialism," and "Socialism and Spiritual Expansion."

I have no comments to make on the career of this gifted, but, I must think, misguided man. I am not qualified to do him justice, for from his first day in Grinnell to the last, I was never in sympathy with him.



## Twenty fourth sketch

## Abner M. Pipes

Abner Mahlon Pipes was born in Waynesville, Pennsylvania, January 26, 1852. He was the son of Mahlon and Sarah Ann (Thornburg) Pipes. At an early age, he united with the church, and decided to be a minister. In preparation for the work, he studied at Chicago Theological Seminary, but graduated from Oberlin in 1874. His ordination at Unionville, Ohio, his first charge, occurred October 10, 1876, Rev. Stephen D. Peet, of Ashtabula, later an Iowa pastor, preaching the sermon.

March 14, 1877, he was married to Frances L. Miller. January 1, 1879, he was commissioned for Mesopotamia, Ohio, and in 1880, he was located at Berlin Heights. Then, from 1882 to 1886, he was pastor at Fredonia, Kansas, and at Russell in 1887 to 1888.

In 1889 and 1890, he had charge of the church at Demming, New Mexico. In January of 1891, he began with the Pilgrim Church at Sioux City; in 1893-96, he was at Elkpoint, South Dakota; but in 1897 he was located at Nora Springs, Iowa. His pastorate here was brief, but for the most part this was his headquarters and his home up to the end of his life.



After 1898, he gave himself up almost entirely to lecturing on astronomy, going from place to place with a large telescope. He also had a fine collection of rare geological specimens. He greatly enjoyed the work, and felt that he was doing good in it. For the last years of his life, Mr. Pipes was in feeble health, but he was able to be about the house the most of the time. On the morning of May 12, 1913, he went out for a walk. While thus engaged, he was stricken suddenly by paralysis, and lived only until two o'clock in the afternoon, dying at the age of sixty seven years, three months, and seventeen days.

A friend writes: "Mr. Pipes was a very strong character. He was always ready to stand for what he thought was right, and strenuously opposed to anything that was not for the good of mankind."





## Twenty fifth sketch

## Henry M. Penniman

Henry Miter Penniman was born at New Braintree, Massachusetts, June 23, 1851. He studied at Brown's University in 1870-72. From 1872 to 1878, he was in business, and was a teacher in 1878 and 1879. He graduated from Andover Seminary in 1882, but returned for further study in 1883. From 1884 to 1889, he was pastor of the First Church of Derry, New Hampshire. Here he was ordained April 8, 1884.

From 1888 to 1891, he was pastor of the Tabernacle Church, Chicago. He came over into Keokuk in 1891, and was pastor there for four years. In September of 1892, Congregational Iowa reports:

"The pastor has spent his vacation fishing at Wabasha and Read's Landing, Minnesota. Brother Penniman is a veritable disciple of Isaac Walton. He and a Brother pastor brought in some noble specimens of their skill, greatly to the delight of their table-fellows. The church, meanwhile, has awaited his return with interest, ready to follow his vigorous leadership in the lines of activity which he so clearly marks out for them. During his pastorate, the benevolences of the church have greatly increased, as was to be expected with the quickened spiritual life."



There is another report in January of 1894, as follows: "The year has been a very busy one so far. A mission in the very poorest quarter of the city has been maintained. Evangelistic services are held there every Tuesday evening. A quartet from the Keokuk Medical College assists the pastor. Each section of the city has been carefully visited. Every Thursday afternoon, the pastor takes a carriage and calls rapidly from house to house upon those whom the visitors have discovered. Thirty calls are sometimes made between two and seven P. M. The work of discovery, even in a small city, is very instructive. Several heads of families are knocking at the door of the church for entrance, to the great gratification and encouragement of pastor and people. There is a very marked activity in Christian work of almost every kind. The men of the congregation have taken hold of the evening service with energy. The results are apparent."

While Mr. Penniman was in Iowa, we gave him the title of "The Old Watch-Dog of Orthodoxy." He had every brother in the state theologically classified and labelled. He contended earnestly for the faith once delivered to the saints, according to his interpretation of it. Nevertheless he was splendid in his fellowship of it, as he was sound in his theology. He left no part of his gospel or





denominational work undone. In 1895, he took the financial agency of Berea College and the Chair of Christian Evidences, and continued with the college up to the time of his death.



## Twenty sixth sketch

## Rupert Watson and Mrs. Bertha Harris

Mr. Harris was born in Staffordshire, England, February 8, 1863. He came to the United States in 1880. He entered the preparatory department of Baldwin College at Berea, Ohio, in 1884, and remained in the institution until 1890, passing through the most of the college course. In 1890-91, he studied in the Oberlin Theological Seminary, and later took a part of his course at Lane Seminary.

June 25th of 1890, while still in the Theological seminary, he was married to Miss Bertha Jungling, of Cleveland. Mrs. Bertha J. Harris was born in Cleveland June 14, 1867. Her father was a German by birth, and her mother a Bohemian. Both left the Catholic church and became unbelievers. She was raised in the atmosphere of infidelity. At the age of thirteen, she found her way into the Sunday School of the Woodland Avenue Presbyterian church, and later united with that organization. She was persecuted for so doing, but held fast to her profession.

In an address made in the church, Dr. H. A. Schauffle spoke of the need of workers among the Slavic people of the city. This was an epoch in her life. She immediately began to give herself up to the evangelical work among her people. She entered the Western Reserve Academy and



the next year went to the girl's school at Northfield, and was there for three years. She then took a full course in Shauffler training school, also studying the Polish language. After graduation, she spent a year among the Polish people of Toledo.

Then came her marriage, and from this point the records of the two missionaries are one. In September of 1891, they came to Elliott, Iowa. Here he was ordained November 18th of this year. Rev. E. C. Moulton, of Red Oak preaching the sermon. In September of 1892, they were called to Bear Grove, and were there for four years. In 1896, they took up the work at Orient and Gem Point. Here June 27th, 1897, Mrs. Harris was ordained, and here they continued till December of 1899.

At that time, they bade farewell to Iowa, and since then have found their fields of labor in Ohio. For eight years, 1900-1908, they supplied the Storrs church of Cincinnati. During this time, more than two hundred people of the congregation united with the church, and ten thousand dollars were raised for the church building and the parsonage.

Their next service, 1908-1910, was in the evangelistic field as state missionaries, in which service there were more than one thousand professed conversions. In 1910, they took charge of the church at Wayland. In 1913, they resumed their evangelistic work, and in 1916 were still engaged in it, with headquarters at Geneva.





I do not know any other double ministry so nearly one. Mr. Harris credits all his success to the wisdom, tact, enthusiasm and devotion of Mrs. Harris. He counts himself simply her foil. She is indeed a remarkable woman, her faith and courage and friendship and zeal are irresistible. She is an ideal missionary. He has been to her through all the years a faithful attendant and helper.



Twenty seventh sketch

Frederick E. Hopkins

Frederick Eli Hopkins, the second son and third child of Eli and Martha Ann Hopkins, was born in New York City, May 22, 1857. He was educated in the public schools of that city, and prepared for college at Davidson's Institute Brooklyn, but did not matriculate. He entered the Brooklyn Lay College and Bible Institute founded by Rev. T. DeWitt Talmage, D. D., and of which he was president, and graduated in the class of 1879, having taken the full course of three years. While a student at the college and Bible Institute, Mr. Hopkins was the secretary of his class, and was closely associated with Dr. Talmage.

Mr. Hopkins expected to devote his life to city missionary work, but accepting the advice of President Adams of Union Theological Seminary, and Prof. Roswell D. Hitchcock, of the same institution, he entered the pastorates. He was licensed to preach by the Presbytery of Brooklyn, January 13, 1880. He was called to the East Reformed Dutch Church, located at Bedford Avenue and Madison Streets, Brooklyn, and served that church for fourteen months. July 7, 1880, he was married to Miss Sadie Luther Slade, of Fall River, Massachusetts.





May 1, 1881, he was called to the First Presbyterian church of Hempstead, Long Island. This is one of the oldest, if not the oldest Presbyterian church in the United States. It was organized in 1640, and the young pastor had plenty of old people and ancient traditions to assist in chastening and improving his spirit.

He was ordained by the Presbytery of Nassau, at Hempstead, October 11, 1882, Dr. Talmage preaching the sermon. May 1, 1884, he accepted a call to the Congregational church of Bridgeport, Connecticut, and at that time withdrew from the Presbyterian denomination. This church is located in the county seat of Fairfield county, where all of Mr. Hopkins ancestors on his mother's side have lived since there was such a country, and from them he is descended directly from President Burr, one of the founders of Princeton, and indirectly from Jonathan Edwards. All of his maternal ancestors were Congregationalists, but on his father's side, all were Presbyterians. The family coming from Cape Cod, Massachusetts, into Putnam county, New York, in 1732, have remained there ever since.

Mr. Hopkins remained at Bridgeport about three years, and in October of 1887, was called to the First Congregational church of New Canaan, where he remained until May of 1891. While in Connecticut, Mr. Hopkins was offered the nomination on the Republican ticket of a seat in the legislature, but declined; in 1889, however, he



stumped the state under the direction of the Connecticut Temperance Society, on a proposition to submit an anti-saloon amendment to the constitution. This was one of the first struggles in that state on this plan, and it was defeated by only 40,000 votes, but from that time until the present an increasing number of villages and cities have adopted "no licence" in that state.

In May of 1891, Mr. Hopkins came to Iowa, accepting a call to the First Congregational Church of Dubuque, and here he remained for nine years. While at Dubuque, he kept up the traditions of the church, filled the pews, and had numerous accessions and evangelistic services from time to time. He was one of the organizers of the Young Men's Christian Association in Dubuque, and it was at his suggestion that Mr. H. L. Stout gave his fine residence to the Association and accompanied it with a substantial donation to build and equip an auditorium and a gymnasium.

In May of 1900, he accepted a call to the Pilgrim Church of Englewood, Chicago, and continued in that field until 1910. He then supplied for a time the church at Gary, Indiana; and in 1911 became pastor of the Manor Park Church, of Chicago. In 1914, he retired from the pastorate, but since that time has been busily engaged in lecturing and supplying churches.

Mr. Hopkins received the degree of M. A. from Lafayette College in Eastern Pennsylvania, in 1889, and





D. D. from Tabor College in 1893.

Being intimately associated with Dr. Talmage, his doctrine of views and style of preaching were modelled after his master, and to both he has adhered throughout his ministry. He has always been conservative in respect of our Congregational statements of belief, and in his pulpit work, in the morning, has devoted himself almost exclusively to the consideration of such themes as encourage Christian faith and courage, but in the evening he has endeavored to preach in a way to attract the large non-church-going class, and those who seem to think religion is a species of other-worldliness, and show them the vital connection between practical Christianity and civic, social, and moral problems.

To enter upon a wider ministry along this line, Mr. Hopkins while in Iowa began to lecture, first at the request of pastors and churches, and endeavor societies, and then under the management of a bureau. His subjects are: "The Golden Fleece," or the importance of each individual realizing the value of his life; "Doors and Keys", or how we may share what we possess with others and use our talents for the good of all classes; "A Cranky Hero," or an illustration from the career of Wendell Phillips of the way in which a man is awakened and then consecrates himself to a self-denying and great task."

Dr. Hopkins has been considered a superior preacher. He confesses that he took his pulpit cue from Dr. Talmage.





He makes a fine appearance on the platform. He has an abundant vocabulary. His gestures are graceful. He speaks with assurance. He adorns his discourse with many historical allusions and telling illustrations. His address is reenforced often with wit and eloquence and pathos. It is needless to say that he is a fine conversationalist, and is the life of every company of which he forms a part. Moreover, he is a very brotherly man, and generous to a fault. A companion and friend and a brilliant preacher is this man, Frederick E. Hopkins.



## Twenty eighth sketch

Fred Lewis Hanscom

Under date of May 2, 1916, from Pittsfield, Illinois, Mr. Hanscom writes:

"I was born in Camden, Maine, October 6, 1870. My father's name was Loring Lewis Hanscom. He was a Methodist minister, and held pastorates in Maine, South Dakota, and Minnesota, and returned from the West to his former church in Rockland, Maine, where he died in 1894. He was twice a Presiding Elder, and was a D. D. with honor and dignity. My mother's name was Sarah Jane Bridgam. An admirable woman was she, and a valuable helper to my father in his ministry. She preceded my father to the better land by several years.

"As to my education, I hardly know where to begin or where to end. It reminds me of those picked-up dinners we used to have when I was a boy. These dinners usually fell due on Monday. I had nearly four years of high school when my eyes failed me, and I was ordered out. I turned to the Y. M. C. A. work, and was Physical Director at Oshkosh, Wisconsin. While at Oshkosh, I felt called to preach, and left for New York where my brother George was preaching, and started to school. I was there





nearly a year. We left there for Dakota, George to supply my father's church while he was in the East, I to enter the Baptist College. But I was not destined to remain there very long. My eyes again demanded rest. Shortly after this disappointment, I was asked to go to Sibley for a Sunday or two, and I was persuaded to remain and preach whenever I could, and so with that invitation, I settled down in Sibley, and remained there one year, 1891-92.

"In 1891, the 20th day of August, I was married to Alice May Ward, daughter of Mr. and Mrs. G. W. Ward, of Sioux Falls, South Dakota. My wife was born in Sebago Lake, Maine, October 21, 1870. And right here, permit me to say that whatever of success has come of my efforts is largely due to her. God may have given other ministers just as good wives, but he never gave them a better one.

"In 1892, on account of my eye-sight, I moved to Menville, Iowa, and remained in that place from 1892 to 1895. From Menville, we moved to Ionia, where I served Ionia and Bassett and Chickasaw. We remained on this field from October of 1895 to June of 1897. From Ionia, we went to Garner, where we lived from June, 1897, to January, 1902. In 1902, we moved to Abingdon, where we remained six years, from 1902 to 1908.

"While here in this college town, I resolved to add to my stock of knowledge. I worked day and night ; after brushing up on some college work, I tackled theology.



I studied Hodge, wormed my way through both volumes, studied "Christian Doctrine," "The Parish Spirit," "The Christian Church," "Fisher's Christian Doctrine," "Christian Religion," "The Reformation," and read everything else that I could get. I did all this because of my lack of preparation and my desire to know something and to be of service. The labor was hard, but sweet, and I felt repaid. So, when speaking of my preparation, I say I prepared in the school of adversity, or whatever you think applicable.

"We have been in the present pastorate nearly nine years. We have had a fruitful pastorate, and a most happy ministry. I have had several opportunities to nearly double my salary, but none of these things have moved me. When I find my work is done, here, we will consider some other field.

"I forgot to state that I have never for one moment engaged in any business matters, and have done nothing but preach and lecture, lots of the former and considerable of the latter."

As intimated in the sketch, Mr. Hanscom belongs to a ministerial family, his father and older brother, George, leading him in the sacred office.



He tells of his early handicap because of weak eyes, and of his perseverance in the way of study; his story also indicates that he has made a fine success of his work.

He was with us here in Iowa in his youthful beginning, when his pastorates were short, one year, two years, three years, five years, eleven years in all; then he went over into Illinois, where in one place he served six years, and in another nine, and is still there.

I would picture this younger Hanscom as small in stature, handsome in face, always smiling, always greeting everybody with a pleasant word, and on all occasions exclaiming: "Forevermore, forevermore."

His sermons were a part of his personality, simple, cheerful, hopeful, full of trust, and full of love. A delightful brother is this man, Fred L. Hanscom.





## Twenty ninth sketch

Mandus Barrett

From Marion, Iowa, under date of June 7th, Mr. Barrett writes:

"I know that I am, and therefore conclude that I must have been born according to the manner of my kind at some time and some where. Tradition supported by the record in the old Family Bible says that I was born on the twenty eighth day of September in the year 1863 at Waverly, Bremer county, Iowa. Unfortunately for my peace of mind, neither history nor tradition speaks with certain voice as to my paternal ancestry. Some say that my paternal grandfather was a thoroughbred Englishman, others insist that he was Scotch-Irishman. Never having met the gentleman personally, I have no first hand information, and therefore have no alternative but to waver with constant uncertainty. There is an agreement in some particulars concerning my grandsire. With unanimity, my forebears tell me that my father's father and two brothers (the proverbial three brothers) came from England to this land of freedom and opportunity, grandfather to escape service in the English navy, and that, therefore, he never talked about his parentage and his native land. It is further agreed that he married a German maiden by



the name of Cooper. My maternal ancestry is not in question, being pure German.

"My father's name was Alba Cooper Barrett, and my mother's maiden name Sybilla Caroline Bonstein. Father was born in New Jersey, and mother in Pennsylvania. They were married in Pennsylvania, and there three of their five children were born. In 1856, they came West, locating at Waverly.

"My maternal grandparents were living in our home at that early period of my life, when I was acquiring a language, and I learned to express myself in German by much the same process that a duck learns to squack---by nature and imitation. I had four brothers, the youngest of whom was five years older than I, so that I never lacked in advice.

"When in my sixth year the family home was removed to a spot on the prairie about seven miles northwest of Waverly, in Butler county, the prairie with its vast solitude, its wondrous beauty, its impressive silences, its terrors of wind and storm, its seeming boundlessness, was a fitting environment for the future prophet and there the germ of the great thoughts of God and man, of time and eternity, of this world and the illimitable universe, sin and salvation, began its unfolding and growth. Here the lessons of industry, of perseverance, of initiative, were learned by sheer necessity; lessons of no small value to one who would minister in the name of Christ.





"When I was seven years of age, my elemental school education began; it was two and one-half miles to the schoolhouse. The school year consisted of two terms, five months in all. Our neighborhood was known far and near as 'Hell's Corners' and the big majority of the people seemed determined to live up to the name.

"By the time I was eleven years of age the population of the prairie had increased to the extent that it was possible to organize a new school district and locate a school house within a half a mile of our home. Three years later, an event of great significance to more than one person in our school took place. It was the employment of a young man, W. D. Smith, to teach the winter term of school. A youthful wag suggested that W. D. stood for 'Warbling Donkey,' but the significance of Mr. Smith's coming to our community lies in the fact that he had spent two years in Cornell College, and had a real appreciation of the importance and benefits of a college education, and talked it personally to the older young people of that school and neighborhood. Out of school hours, he instructed some of the scholars in what was then called 'the higher branches.' Among these was my brother whom he encouraged to take an examination for a teacher's certificate. My brother was thus not only interested in higher education, but also in educational work, and he later became prominent in educational circles, serving the state of Iowa as Superintendent of Public Instruction for three terms. This brother was



my senior by five years, but we were great chums, and he shared with me his dreams of education and service. At the close of the winter term, when I was sixteen, I walked out of the school house with the determination not to cross its threshold again as a pupil. I had come to see that I was wasting time in covering the same ground in my studies every winter.

"The next winter I engaged to chop cord wood at sixty five cents a cord, in order to earn money for further schooling. My work was over four miles from home, and mornings I would walk that distance before the light of day that I might have all the daylight to work, and then after dark at evening I would make the return journey. The next year, with the help of thirty dollars from my father, (all the money he ever gave me for my education) I was able to attend the Decorah Institute, a private normal school conducted by John Breckinridge, who was a first class educator and a rare man. There my brother had gone, drawn by the rare qualities and charm of Mr. Breckinridge, and, of course, there I must go. At that period, that institution annually enrolled about seven hundred students, and there I spent four hard but happy years.

"For a part of that time, my table board cost me \$1.26 per week. I worked sixteen and sometimes eighteen hours daily, except Sunday which I always observed most religiously. During my last year, in addition to heavy





work in my course, I served as an instructor for three and four classes, five days in the week.

"My religious training began before I was conscious of it. My mother was a devout woman, and kept her Bible at hand, and it is difficult for me to think of her apart from it. She was raised and trained in the Lutheran faith, and my father was a Baptist, but by force of circumstances they both united with the Methodist church when they settled at Waverly. I have vivid remembrances of great camp meetings, to which my parents took me in infancy and childhood.

"I made a public profession of faith in my sixteenth year, during a series of revival meetings held in our school house, and united with the Methodist church.

"I began teaching school immediately after finishing my course at Decorah. During my public school work, I became a teacher in the Sunday school, then a superintendent, and then a preacher. For some time I combined all these duties. The more I preached, the more I became disturbed with questions as to my life work. Special training for teaching, fondness for the work, and a good measure of success in it made me feel that there I should stay and make the most of the splendid opportunities that that work afforded but the Lord was claiming me for the ministry, and led me steadily in that direction.





"A year's hard work in the High School at Clarks-ville, following my work at the Decorah Institute, brought on a nervous condition that made it wise for me to resign and I went to the principalship of the schools at Orchard, where my work was much lighter. On Sunday afternoons, I made my way to the Sunday School, and received a very hearty welcome from the Superintendent, John Lee, who with his wife and three daughters were sustaining the school and endeavoring to give some religious training to the children of the community. They were meeting with indifferent success and needed help. My position in the schools made it possible to give the cooperation that was needed.

"On November 9th of this year, 1887, I was married to Miss Susie Ella Brown. Our acquaintance began at the Decorah Institute. Her parents were prosperous and respected people living on a farm about four miles north-east of Cresco. The marriage ceremony was performed by Rev. C. A. Marshall, a Congregationalist, who was a neighbor of the family before he entered the ministry. Mrs. Barrett entered heartily into the work of the Sunday school, and the community uplift, at Orchard. We soon decided to invite all the professing Christians of the community to a conference at our home. As a result of that conference, an aggressive religious campaign was started that included a Sunday morning preaching service, a larger Sunday school,



and a prayer meeting. That was my first experience with a 'federate church,' and it was before I had ever heard the term. I was asked to take charge of the services and to do the preaching, which I did with fear and much trembling. There I had my first call to a pastorate, and there I had my first church, but I did not recognize it at that time. We soon had the little church filled with worshippers, and the Sunday School grew in attendance and efficiency.

"Dr. Parsons, the pastor of the Methodist church at Osage, advised that I transfer my membership from the Methodist church at home to the Osage church, and that he would have the church grant me an 'exhorter's' license, that my work might have the sanction of the church; that advice I followed.

"The next year I went to Riceville. Before we got our household goods unpacked, I was invited to preach at a union service the next Sunday night. Invitations to preach were never lacking, and I visited the surrounding towns and many country neighborhoods as a preacher. In the early part of the summer of 1889, I was invited to become the stated supply of the Methodist church at New Hampton, Iowa, Until the meeting of the Annual Conference. I accepted the invitation.

"At this time, I decided to enter The Upper Iowa Conference as a probationer, and at the session of that body in September, I entered into that relationship and received my first official appointment to a charge. My ministrations at New Hampton were so satisfactory







to the church and presiding elder that my regular appointment by the conference to that charge was desired; but at my own request, the Conference assigned me to a small charge, where I would have more time for my studies. I was appointed to the Frankville circuit, in Winneshiek county, with four preaching places and a parish extending over a large area. An average of one sermon a week was all that was required.

"My first experience in evangelistic meetings as the preacher, singer, and personal worker were gained here. The work prospered. That year was made notable in our home by the coming of our first born, a son. At the end of the year, I was given a change of pastorates that I might profit by the experience and knowledge gained, and that I might be promoted. I was assigned to the Hawk-eye circuit, where I drove thirty six miles and preached the same sermon three times every Sunday. The work on that field was characterized by successful revivals, large accessions, and the organization of the young people.

"At this time, having decided to accept the ministry as a life work, I determined to seek a Congregational pastorate, for I found myself out of sympathy with some Methodist ideals and methods. In due time I was introduced to the churches at Strawberry Point and Edgewood, and received a call to those churches. I began my work on this field in September of 1891, and on December 1st following,



a council convened for my ordination at Strawberry Point. Rev. Mr. Marshall of McGregor was the moderator. He delivered the sermon, and other parts of the service were taken by Rev. Messrs. Amsden, Lewis, Orvis, and Tuttle. The house was crowded to overflowing and the exercises were very impressive and instructive. My work with these two churches was exceedingly pleasant. Successful revival meetings were held with each church, and the church at Edgewood completed and dedicated a beautiful house of worship.

"The spring following my ordination, I attended the meeting of the Dubuque Association at the Dubuque First Church, where I attracted the attention of the pastoral committee of the Summit Church of that city. An unsolicited call followed. The people of my churches hearing the facts of the case reluctantly advised me to accept the call. I began my work at Summit in June of 1892. Here we held two series of evangelistic meetings every year, and had continuous ingatherings. The church was very small, but the Sunday school was large. In two years, the church was brought to self-support, the salary increased by \$200, the church was thoroughly organized for aggressive work, and had the largest Sunday school and the largest Senior and Junior Endeavor Societies in the city. On the 23d of September, 1893, the Lord entrusted us with another son to train for time and





eternity, and our hearts rejoiced. During this pastorate, an event of great significance occurred. Sec. Douglass of the Iowa Home Missionary Society made an address in which he told of a young man who said: 'You can send me to the hardest field you have.' I do not know that to anyone else present, the address was anything more than ordinary, but it marked a turning point in my life. I decided then and there that the small and difficult fields would not call to me in vain. To only a few persons have I ever told that experience, and never to Dr. Douglass.

"I desired to attend a theological seminary, and a business opening which seemed to have in it the promise of the needed money to meet the expenses, led me to turn to business, but hard times came on, and the venture was fruitless, so far as money was concerned. I therefore abandoned the idea of attending a theological seminary. Some of my friends holding important pastorates and being doctors of divinity have told me that for me it would be a waste of time and money to attend a theological school. I have since very often found myself out of harmony with their judgments and advice.

"In 1894, I was invited to go to New Lisbon, Wisconsin, to care for our church there, which for nearly thirty years had been aided by the Home Missionary Society. It was one of the hardest fields in the state. The Missionary





Society wanted to try once more to help the church and to determine whether it was justified in continuing to give aid. After a year on the field, I decided that there was no future for the church. The years have confirmed my judgment.

"In 1895, I was called to the pastorate of the church at Shell Rock, Iowa. Here I found a church which was the result of trouble in the Methodist church, or rather with the minister. There were very few in the church who were Congregationalists and held to its ideals and principles. There was a lack of harmony and a disposition to magnify trifles, making our work very difficult and not very hopeful. I therefore decided to resign.

"My next work, in 1896, was with the churches at Gowrie and Farnhamville. Here I found a delightful and appreciative people, and the work moved steadily forward. Revivals at both churches increased their strength to the point where each thought itself strong enough to support a pastor. That had been the goal toward which I had been striving, so that I was well pleased when it was reached, and, in 1898, I accepted a call to the pastorate of the Nashua church, in order that the way might be opened for each of these churches to secure a new pastor.

"I began my pastorate at Nashua in a union evangelistic campaign under the leadership of Fred B. Smith, who was a close friend. The campaign was very successful and



gave an impetus to the work that was manifest for years. A choicer or more loyal people than the folks at Nashua I never found. The work with the young people was especially noteworthy---not only did they maintain large successful societies of Christian Endeavor at home and help in the Sunday school and other church activities, but they also maintained several mission Sunday schools in the country, under the direction of the pastor. They were high grade young people, with push and pep. One year we had eleven young men and one young woman in college. Nine young men attending Grinnell, But the time came to resign. It was necessary to submit two resignations to this church before I could secure release from the pastoral office.

"My evangelistic gift and inclination, together with my success in this line of work with neighboring churches led me to give up the pastorate for that line of service. Locating my family at Cresco in 1901, and securing a co-laborer in the person of C. E. Enslow, of the Moody Institute, I offered myself to the pastors and churches for evangelistic meetings. With acceptance and success for two years I did the work of an evangelist. But in the very first series of meetings that I conducted, I was made aware of a weak and diseased heart, and as time passed it became weaker, and it seemed best to give up that form of service.





"In 1902, receiving a call from the Congregational church at Union, I returned to the work of the pastorate. There was nothing easy about the work at Union, but there was a challenge in it, a challenge to the utmost of a man's strength. But at length circumstances arose which seemed to me to make the situation hopeless so far as I was concerned, and the future very doubtful under any leadership.

"From Union, in 1903, I went to Whitting. Here I found a splendid people, who were failing in many ways to live up to their opportunities and to make the most of their resources. The public schools were years behind the times; there was not a college or university graduate in the community; though several had been students, none had graduated. At length, we secured an up-to-date school man, and we succeeded in getting the high school on the accredited list. We introduced the community to Grinnell College, and secured the first student that ever attended Grinnell from Whiting. Mission Sunday schools and preaching appointments in the country laid the foundation for the splendid work now being done along extension lines. The church was also introduced to the seven societies, and an annual offering for each secured. Close connection was made also not only with our denominational but interdenominational work. As the Whiting community is unique financially and agriculturally, I determined to make it unique religious-



ly, and the people responded splendidly. A recurrence of my heart trouble prostrated me. After some months of treatment in which I grew nothing better but rather worse, the church granted me a vacation for an indefinite period, with salary continued, and they presented me with a purse of about two hundred dollars. Some months later, I resigned for there seemed to be no prospect of immediate recovery, and it did not seem right to me to continue to draw the salary and then I felt that the church should be free to secure a suitable leader. The kindness of the people will never be forgotten. My pastorate at the Whiting church extended over three and a half years.

"In 1907, I located on a farm near Olivet, Mich., within easy reach of the college. Here we spent nearly three years. The people, including the college community, took us to their hearts. I served the church as trustee and Sunday school superintendent for nearly a year, and took my turn with three of the faculty in supplying the pulpit. I cannot tell the anguish of my soul in those years when I thought of the world's need and my physical condition which prevented my doing much and the possibility that the end would come at any moment. But strength increased. I had ceased to take medicine. Opportunities to supply pulpits away from home came and I began to think that I might even do the regular work of a pastor again.





"The sickness of the pastor brought me an invitation to supply the pulpit at Calumet for three months. When I arrived on the field, I found that the church wished me to take over all the work of the pastor, and while the work was heavy, I continued to gain in strength and at length determined to return to the work of the pastorate. I was asked by the Michigan Conference to do special work with the weak churches in the southern part of the state. I was also asked to do evangelistic work in the panhandle of Texas. I was called also to Williston, North Dakota. But the call that I did accept came from the Red Jacket church of Calumet. This was in 1909. I knew no one in the church, and little about it, but its call was the cry of the weak and the despairing, and I accepted. Things began to happen right away. The church was reorganized and progress was made in every department. We received forty nine people to membership in less than a year. I began on a salary of \$1200, and \$300 was added within three months. But the illness made it important for us to move to a lower altitude. In 1910, the church at Hancock, learning that I was going to leave the Red Jacket church, gave me a call. The Hancock field is large, the people being scattered from Dan to Beer-Sheba.' In fact the parish included the cities of Hancock and Houghton and several smaller mining communities. A better people than the Congregationalists of Hancock are not to be found. They took us into their hearts





and homes at once. I cannot tabulate all their kindnesses.

"As we were just getting adapted to the field and laying some plans for the future, I developed a mastoid abscess. An operation was the only hope. We hurried to Rochester. The operation was successful, but the strain upon my heart was very great, and I continued to lose strength after my return to my work. Following this soon came a very serious operation to my wife, and within a few months our oldest son, then a Senior in Grinnell, was taken seriously sick and was obliged to submit to two operations. Later my wife was threatened with a complete physical and mental breakdown. The son came out of the hospital with acute Bright's disease, so that with my weakened heart, and a head that was slow in healing, and that was sensitive to wind and cold, I had plenty to try my nerves and drain my vitality. Still the work went on, and the church increased my salary \$200.

"In 1913, at a time when both Mrs. Barrett and I were in need of consultation with our surgeons at Rochester, an invitation to attend the dedication of new house of worship at Whiting came, and we stopped at Rochester on our way out. There I was told in plain language that I must leave Hancock if I desired to live. I there learned that the Rochester pastor had resigned, and I was asked if I would consider the position. It looked like a providence to me, ordered out of my field at Hancock,



and asked to consider the field at Rochester within a few minutes. I accepted, and began my pastorate about three months later. But I did not find conditions as I expected. It was early apparent that I could not bear the strain of that work, and I would have left the field within a few months but for the importunity of friends. I left Rochester after a pastorate of only a little more than a year. I closed my work there without waiting to secure another field of labor, and was face to face with the difficulty that ministers out of work have come to dread if not to fear. With me that difficulty was accentuated by my physical condition and the fact that I was past fifty years of age. For family and financial reasons, I decided to locate at Waterloo, until I could find a field that really appealed to me. There several months were spent in rest, and supply work. Some offers from churches and other openings came, but the Lord was not in them so far as I could determine.

"In February of 1915, an invitation to supply the pulpit of the Marion church was received, and for the first time in more than twenty years I visited that church. While I was more or less familiar with its history, during those years, seen at close range it moved me profoundly and awakened all my sympathy. After supplying for several weeks and getting well acquainted with the people and the conditions, I told them that I would accept their call to





the pastorate. The salary was increased and the parsonage remodelled and improved and we moved in about the first of May. During the months following, the church building was remodelled, and to-day we have one of the best in the city, and a credit to any people. Progress has been made along every line, and today the church is moving steadily forward. There are many things to be accomplished, however, before the church will be strong in all the departments of work.

"I have never been a time-server, nor have I ever sought great things for myself; but I have cultivated the habit of doing everything--even so-called little things--in a great way. Naturally uncommunicative, I have never had a confidant, as regards my ideals, plans, and purposes, and many times I have been misunderstood and misjudged as a consequence. I have cultivated studious habits, and have read extensively on a wide range of subjects. Good judges tell me that I have an exceptionally good library. It is the result of very careful selection, and no book is given place on the shelves simply for show. I have done correspondence work with the Chicago University. I have no hobbies. Theology, sociology, psychology, pedagogy, economics, philosophy, etc., claim my attention and interest. Whatever success may have attended my ministry, I think it due to the fact that I have tried to be single-hearted in the service of Jesus Christ, always placing the interests of the church above



my personal interests. I am glad that I have been able to influence a number of young people to goto college, and to enter some definite form of Christian service, the ministry, the Y. M. C. A., the missionary work; that I have been instrumental in leading many to accept Jesus Christ as their Savior; that I have diffused missionary intelligence and increased missionary offerings on every field; that I have always shared in the fellowship of the churches in local associations and in the state conference; that I have always tried to be a good pastor, sharing the joys and sorrows of my people; and that my interests and labors have not been confined to my own denomination and to my own church, but that I have tried to help on every good work.

"Many blunders and failures mark my pathway, but I am determined to forget those things and all else that would interfere with the most efficient service in the present opportunity. With a diseased heart, hearing that is impaired, and a head that is the seat of much discomfort and pain, I have great physical handicap, but I join with the Psalmist in saying: 'Bless the Lord, O my soul; and all that is within me, bless His holy name.'

"My sons have grown to manhood, and the oldest graduated from Grinnell in 1912 and is now Secretary of the Greene county Y. M. C. A., residing at Jefferson. The youngest son, is now a student of Grinnell College, being





a member of the class of 1917. The boys are a great comfort to me.

"This autobiography would be incomplete without a tribute to the good woman who has shared my joys and sorrows, my labors and successes, my hopes and fears, my trials and disappointments, for nearly twenty nine years, and who is the mother of my boys. She has been a real helpmeet to me all these years, making friends easily and doing a remarkable amount of parish work; universally respected, honored and loved by her husband and sons, she goes on the even tenor of her way, growing old without showing it, and shedding love and sunshine upon everybody."

In this autobiography, Brother Barrett has set the events of his life before us in order and completeness, and the spirit and character of the man are clearly revealed. One of his mottoes has always been this: "Let everything be done decently and in order." He says that he is uncommunicative, but to me he appears to be unusually friendly to his friends and warmly sympathetic. He has been carried about a good deal in his ministry, but everywhere he has done his work faithfully, and the fruits of his labors have been abundant.





## Thirtieth sketch

## J. Bruce Mather

We regret very much that we have not the date at hand, out of which to make a complete sketch. I think he was not a Congregationalist by birth or education, The first I knew of him he was a student at Drake University. He had a good deal of training in elocution and oratory. He first appears among us in August of 1891, supplying the church at Bear Grove and Ellsworth, in Cass county. October 20, 1891 he was ordained. Rev. E. C. Moulton of Red Oak was the moderator of the Council, and Dr. E. S. Hill of Atlantic the preacher. Congregational Iowa reports, "Mr. Mather's work is prospering, and he has the hearts of the people."

He was soon promoted to Harlan. In August of 1892 from Congregational Iowa, we read: "Brother J. B. Mather late pastor at Bear Grove and Ellsworth has accepted a call to Harlan. Brother Mather has been known in Harlan since the days of his childhood." For five years and more this was his field of labor. Beginning in November of 1896 he supplied a few weeks at Garner, and then passed up into Minnesota.

In 1897 he took charge of the Vine church of Minneapolis, which he served for four years. In 1902 we



find him out in Denver, Colorado, without charge. He was thus reported in the Year Book up until 1911, at which time he was located at Creede as pastor of the church, and was there in service until 1914. In 1916 he is reported as still living at Creede, but without charge.

As we knew brother Mather in Iowa, he was a genial man, a fluent speaker, earnest and faithful in his work, and loyal to the denomination in which he has had all his ministry.





## Thirty first sketch

## Arthur H. Sedgwick

Arthur Henry Sedgwick, son of Henry and Mary (Judd) Sedgwick, was born in Lenox, Massachusetts, August 26, 1860. He attended the public schools in Lenox, and the Williston Seminary, at Easthampton, Massachusetts, and graduated from Amherst College in 1887, and from Union Seminary in 1890. While in the Seminary, he engaged in missionary work under the direction of the Madison Square Presbyterian Church. In his last summer vacation, he supplied at Dawson and Tappan, North Dakota.

He came at once from the Seminary to Iowa, and took charge of the church at Nashua, where he was ordained November 11th of the year 1890. Congregational Iowa reports the ordination as follows:

"There was no question in the minds of the brethren as to his intellectual, theological, or practical fitness for the work of the ministry. It was a gladsome occasion. Brother N. L. Packard was moderator, Brother W. H. Stubbins preached the sermon, Brother Israel Brown offered the prayer, Brother Charles Noble gave the charge, Brother C. B. Moody the Right Hand of Fellowship, and Sec. Douglass the address to the people."



During this pastorate, October 20th, 1891, he was married to Clarissa L. Conrad, of Blue Earth, Minn. This first pastorate was a very happy and fruitful one, and continued for five years.

In 1895, Mr. Sedgwick accepted a call to Belle Plaine, and was there until October of 1900. In a word of farewell, Congregational Iowa records:

"Brother Sedgwick closed his work at Belle Plaine October 17. He moves back to New England to be near his aged parents. He is one of our best, and we give him up with reluctance."

In 1900, Mr. Sedgwick was located at Shrewsbury, Massachusetts, and was in service there for eight years. Mr. Sedgwick writes:

"At the end of this time, the ill health of my wife made it seem best to give up the work of the active pastorate for a time, that she might be freed from the demands of a parish, and live out of doors. For this reason I am now engaged in a small way in gardening and farming at our home near Vienna, Virginia. Mrs. Sedgwick's health has greatly improved since we came here to live.

"We deeply regret that we are so cut off from the work of the ministry in which we have great delight and some success; but our knowledge of the great Christian work of Iowa, our acquaintance and fellowship with most devoted people in the churches there, are a constant source



of joy and inspiration to us."

It is a great pity that these two people, so well fitted to the work of the ministry, should be separated from it. Their home was an ideal one, full of comfort and good cheer. Mrs. Sedgwick did her full share of the pastoral work. Their mutual ministry was delightful as well as fruitful.





## Thirty second sketch

## Burdett C. Baumgardner

Burdett C. Baumgardner son of Abram and Eliza B. Baumgardner, was born in Manistee, Michigan, April 14, 1868. There he grew to manhood, and there he passed through the graded schools and the academy located in that place, and passed on to Oberlin College, where he spent one year, and to the Michigan University, from which he graduated in 1893. He studied theology in Chicago Seminary, graduating from that institution in 1897. During his entire Seminary course, he was closely associated with Graham Taylor in the Chicago Commons, and became acquainted with all phases of slum life in the city.

From the Seminary, he came directly to Newton, Iowa. Here he was ordained July 14th of this year, 1897. September 6th of the same year, he was married to Miss Leona B. Brown of Manistee. In Newton, he strove to be a pastor not only to the church but to the whole community. He interested himself in everything pertaining to the welfare of the town. He was especially helpful to young men.

After three years of service in Newton, he resigned, expecting to join Graham Taylor in his work in the Commons. For some reason, financial I believe, his plans miscarried and he for a time dropped down into business in



Des Moines. But in his business, also, he was a minister of Jesus Christ, and spent many hours every week in the social Christian work of the city. Soon after going to Des Moines, he was invited to supply the church at Valley Junction. The arrangement was thought to be temporary, but the weeks and months passed, and the church did not seek another pastor. Finally, in 1902, he yielded to the request of the people and moved to Valley Junction, taking full charge of the work. Commenting on this pastorate, *Congregational Iowa*, in the issue of September, 1903, says:

"Seldom is a man so well fitted for the work given him to do. Valley Junction is almost exclusively a railroad town. Owing to the peculiar nature of their work, it is hard to interest railroad men in church matters. But Mr. Baumgardner accomplished the impossible. His methods of approach to a man was unique, inimitable. Every man felt that he had a kindly feeling toward him, and found something worthy in him. Hence, he had only to meet a man to make a friend of him. Question almost any man there and you will think you have met a special friend of Mr. Baumgardner. They all knew him and loved him. Even today, the men in the shops can hardly control their feelings sufficiently to talk about him. The night of his death, a number of the men hovered about his home until after midnight, waiting for news from his bedside.





"We here much talk these days about how to reach the working man. Here is the way he did it. Go to the shops any day, you might find there this man, sledge in hand, striking for some brawny armed workman while he talked to him of life's problems, or you might meet him coming from the shops with hands as black as those of any stoker. Is it any wonder that these men felt that here was a man who loved them because they were men. And the children, how they loved him! They sought his company, followed him and trusted him as an elder brother. It would not be at all unnatural to expect that such popularity with all classes would stir the envy of the other ministers of the town, but such was not the case here. The most glowing tribute to his character at the funeral was by a brother minister who have been intimately associated with him in the work. They all trusted him as a counsellor and loved him as a friend..

"Mr. Baumgardner made mistakes, but they were mistakes of judgment, never of his heart. It is safe to say, that for some years to come, the pastor of the Valley Junction church will have to stand up and be measured by Mr. Baumgardner. He has set a standard by which those people will judge his successors. It pains us to think of a work so full of promise thus left unfinished. But of all men, it must be said 'On earth the broken arches, in heaven, the perfect round.' The work was suddenly brought to a



close by death from typhoid fever, July 15, 1903. Mr. Baumgardner was sick less than a week. He preached as usual the Sunday before his death. Before many of his friends knew of his illness, he was dead."



## Thirty third sketch

Frank T. Lee

Frank Theodosius Lee, the son of Leonard and Sophia (Cook) Lee, was born March 23, 1847, at Kenosha, Wisconsin. He was descended from John Lee of Farmington, Connecticut, who came from England in 1634. He graduated from Oberlin College in 1874, and Yale Divinity School in 1877. He was ordained as a Congregational minister at Milwaukee, Wisconsin, December 18, 1877.

After graduating from Yale Theological Seminary, he supplied the Presbyterian church at Highland Park, Ill., for a few months, and resigned from this charge to accept an invitation to the staff of "The Congregationalist" in Boston. He says that he had there a valuable experience, but found his inclinations stronger toward the ministry than toward journalism. He withdrew from the paper at the end of the year, 1878. During the last three months of that year, in addition to editorial duties, he supplied the pulpit at Wellesley College.

His first pastorate, beginning in 1879, was at Sparta, Wisconsin. During the early months of this pastorate, there was a quiet, but pervasive, revival, resulting in ninety accessions to the church, mostly adults, a majority being heads of families. The church building,





also, was enlarged. During this pastorate, September 20, 1881, he was married to Miss Nellie J. Canfield, of Evanston, Ill., but formerly of Falls Village, Connecticut. Their only son, Harold Canfield Lee, graduated from Amherst College in 1912. While in this pastorate also, Mr. Lee have a leave of absence for a trip abroad including the Holy Land. In 1882, he was called to Salt Lake City, and remained there for two years. In the fall of 1884, he began a four years' pastorate at Whitewater, Wisconsin. During this pastorate, he received nearly two hundred to membership, mostly adults.

Following this pastorate, he took a post graduate course at Union Seminary. After this, he supplied the Lincoln Park church in Chicago for a year, 1889-90, in the absence of the pastor. In 1891, he was called to Muscatine, Iowa, succeeding Dr. Robbins, who lacked only one year of a half century of service in that place. Mr. Lee was there for two years only. During this time, a notable house of worship costing about \$25000 was completed and dedicated, and a remarkable revival meeting under Dr. Munhall was held and the church had a large accession to membership.

His next pastorate, beginning in 1894, was at the Douglass Park church of Chicago. This continued for five years. In this pastorate, he received two hundred and fifty into the church. Following this, for five or



six years he was without pastoral charge, the Year Book locating him at Evanston and later at Boston.

Beginning with 1905, he had a pastorate continuing for three years at Maywood, Illinois. From this, he was called to Washburn College, Topeka, Kansas, to the chair of English Bible and Christian Theology. He was also made dean of the new school of Bible and Christian Training. He remained here for five and one-half years, 1908-1913. After that he became Bible Extension Lecturer, of Atlanta Theological Seminary, Atlanta, Georgia, beginning this work in the fall of 1913. On this work, he writes:

"It has taken me into half a dozen or more of the Southern States, and I have been in connection with churches, schools, and colleges, white and colored, Bible Institutes, etc. This is my work at present, May 1916."

He continues: "I was one of the organizers of the Congregational Summer Assembly at Frankfurt, Michigan, and I have been a trustee of the same until the present year.

"During the past few years, I have published books as follows: 'Popular Misconceptions as to Christian Faith and Life,' 1900; 'Bible Study Popularized,' 1904; 'Sidelights on the Bible' 1908; 'The New Testament Period and Its Leaders,' 1913; 'Luther as a Literary Man as an Historian.'"





In this sketch, we detect Mr. Lee's liking for Biblical literature, and his efforts to improve methods of Bible Study and teaching. There is abundant testimony that he has had large success in this line of work.

The two years of service at Muscatine covers his work in Iowa, but this entitles him to a place in these sketches.



## Thirty fourth sketch

## Gottfried Grobe

Mr. Grobe's autobiographical sketch is in part as follows:

"I was born Sunday the 21st of February, 1858, and baptized the following Sunday in the village church to which we belonged, whereby I received the name Gottfried. My parents were Rudolf Grob and his wife Anna, nee Buchi. Father and mother earned their living partly by farming and partly by working in the near cotton mill. My birthplace was not a historically important town, but only a hamlet called Tossegg, situated on the top of a hill and belonging to the community of Wildberg, Canton of Zurich, Switzerland. When my father had become foreman in the newly built cotton mill at Remismuhle, a little village in the neighborhood, he moved with his family to that place. Here in the beautiful valley of the river Toss, surrounded by more or less high hills, I spent the happy years of my youth. My father died early. I was the firstborn of four children, and was but a little over four years and the youngest brother was not yet born at the time of his death. Then began a very hard time for our dear mother with her little ones, because she had been left poor as to earthly riches. It was her special



desire to bring up her children in the fear of the Lord.

"When I had run through all the grades of the public school, in which I usually stood at the head of my class, my teacher counseled that I should get some higher schooling. But as my mother could not afford to send me to the secondary school, the owner of the cotton mill, who for father's sake had always been good to us, undertook to send me, hoping that later I might become what my father formerly had been, a faithful and effective overseer in his big factory.

"When out of the school, I learned to handle almost every machine and every kind of work in the factory, even to the weaving of cloth. But for the longest time, I ~~worked~~ in the repair shop of the factory, and ran the big steam engines which drove the mill. Certainly, I was envied by many of my companions on account of my advanced position, but I felt not satisfied in it. I felt a call to something higher.

"At the age of about seventeen, I had become converted, and at once felt a mighty impulse to preach the gospel. But I was then too young to be accepted at the theological seminary at St. Chrischona, and besides, my two younger brother and sister were not yet able to support themselves without my assistance. So I had to stay at home until the Lord cleared the way and I could feel free.





"At last this time arrived. At the age of twenty one, on the first of September, 1879, I entered the school at St. Chrischona, near Basel, Switzerland, to begin with the long-coveted study of theology, and all that was needed to fit a young man to become a messenger of the gospel. The regular course at Chrischona embraces four years and four classes. The two upper classes are sent out regularly every Sunday, except the first of each month, into the neighboring villages, to hold religious meetings, to preach the gospel, and so to receive also practical training.

"When I had finished my four years' course, the committee of 'The Pilger-Mission' sent me to the French Western Switzerland, with La Chaux-de-Fonds as my domicile. There I did evangelistic work among the many German speaking people who were scattered there through the towns, villages, and hamlets round about, in the valleys and on the hills. Though my work was among German speaking people and carried on entirely in the German tongue, it was necessary that I should learn French as quickly as possible. As the opportunity to learn was excellent, and I liked the language, I made rapid progress.

"By and by, my work expanded and grew above my limited strength. The climate at La Chaux-de-Fonds and vicinity is rough on account of the elevation above the sea, and this **fact**, coupled with overwork, broke my health down. My superiors saw the necessity of a change



of climate and lighter work, for me. Therefore, when Rev. George Albrecht, then Superintendent of the German Congregational Churches in the United States, had asked at St. Chrischona for some young men to take charge of the newly formed German churches in Nebraska and Dakota, I was one of those man who accepted the call to America. And so I came with three other young men to the New World.

"But before I started for the long journey I thought it wise to seek me a partner in whose company I might travel not only over the Atlantic Ocean, but through the future life as well. I found such a being in the person of Miss Barbara Blatter, whom I married August 24th, 1886. With her by my side, America did not look so strange to me. But to take leave of the dear old home and all the beloved relatives and numerous friends and the beautiful Switzerland, that was not an easy matter!

"It was the first of September, 1886, when we started for the long journey over land and sea. Did I enjoy the voyage over the Atlantic Ocean? Not very much, because I was more or less seasick. However, for the most part, I was allright.

"When I arrived at Chicago, Superintendent Albrecht assigned me to Inland, Nebraska, where there was a church vacant, with a parsonage. It was the evening of the 23d of September, 1886, when we reached our destination.





But nobody was at the depot to give us a welcome. We had to ask our way and to walk to the nearest of our future church members living in a farm house. There we were heartily received, and so also in the next house. The people had to be excused for not receiving us at the depot because they had not been informed as to the date of our arrival. We were certainly glad when at last we had found the place that from now on we could call our home. Yet, the small, unpainted, black frame building called the parsonage, and the very weedy surroundings, were not very inviting. It was of use to us both, my wife and I, that we had learned to work with our hands, and to use different tools. We papered the bare walls inside the house, and later I also painted the house outside, built a cupboard in the kitchen, a shed in the yard for the buggy, a little coop for chickens, repaired the stable for the pony and the cow, fenced in a place for a garden, later I planted some fruit trees, shade trees and shrubs, so that by and by the place looked more inviting than when we first came.

"Not long after we had settled at Inland, my church called a council to examine the new pastor and if found satisfactory to ordain him. This came to pass November 23, 1886, at which date I was ordained. For several months, Inland was my only church which gave me time to gain my health. After this, I had also the young church at Stockham, about twenty-three miles distant. A few



years later, a new church was started at Hastings, and this place was yoked with Inland until Hastings became strong enough to have a pastor for herself.

"When we came to Inland, our family consisted of but two members, but when we left after five and three fourths years, we had two sons and a daughter. I had now found a new field in Northeastern Iowa, near the Mississippi. It was the second of July, 1892, when we pitched our tent at the village of Sherrill, Iowa, near Dubuque. The country at Sherrill is very hilly, while at Inland it is level, and yet I liked Sherrill from the beginning because it reminded me much of my old native country, Switzerland. Sherrill has the distinction of being the oldest German Congregational church in the state of Iowa, and if you looked at the old low and cracked stone building, you had no difficulty to believe it. The parsonage was not so old, and more than roomy enough for our family, which at last grew to six. Now we have two sons and daughters, all in good health.

"After more than six years had passed peacefully, difficulties arose in my little outstation, Durango, which made a change desirable. Therefore, when the German church at Sutton gave me a call, I accepted it, although I knew that this was in some respects a difficult place. We arrived at Sutton June 15, 1899, and took charge of this church with the smaller outstation Stockham, which is





situated about twelve miles northwest. The Lord gave me the grace that I not only could stay seven years at these churches, but also the membership of the Sutton church was considerably increased. Yet it was at Sutton where a bitter drop fell into my cup; here I lost my faithful wife, the good mother of my children, after an operation in the hospital there. Her health had been failing for some time previous. Happily our oldest daughter was already strong enough with a little help to keep the house in the mother's stead. Each member of the family had to assist the other when it was necessary.

"In the spring of 1906, some months after my wife's death, which had occurred November 23, 1905, I received an invitation to go to Springfield, Missouri. I accepted the call on account of my growing children who could there have an excellent opportunity to attend higher schools at a comparatively small expense to me. They afterwards used that opportunity according to their desire and ability. My oldest son went to the famous Drury College, which was only a few blocks distant from our house, and after a four years' course graduated with honor.

"After more than seven years' stay at Springfield, the time came when a change seemed to be desirable to me, although not to the majority of my people. The young church at Pine Island, New York, had become vacant. After some correspondence, I accepted the call. We arrived at Pine Island April 30, 1914, and were heartily welcomed. I had





only my two daughters with me. The two sons had found work elsewhere.

"At the time I write this sketch, I have been in this place just two years. It does not seem probable that I can stay here as long as I have done in my former places, because my health and strength will not permit it. This church maintains a parochial school, and the pastor has to be the regular teacher in it. But to teach five days in the week during nine months in the year, besides doing pastoral work, preaching twice on Sundays, holding prayermeetings every Wednesday evening, etc., is more than most men can do for many years. Just now I am recovering from an attack of acute bronchitis, which has prevented me from doing any pastoral or school work for about six weeks."

Perhaps there is no occasion to add anything to this autobiographical sketch. Brother Grobe has done faithful and excellent work, helping us in the establishment of our German churches in Iowa, in the Middle West, and to some extent in the East.



## Thirty fifth sketch

## Jacob Henn

Jacob Henn, son of John and Elizabeth Henn, was born in Lixfield, Hesse Darmstadt, Germany, April 27, 1835. He was educated for the most part in Germany, but was ordained by the Evangelical Association of North America at Shrewsbury, Pennsylvania, March 8, 1858.

From 1858 to 1892, he served the Evangelical Association churches mostly in the Middle West. He was married February 16, 1860, to Lydia Rosanna Ream, of Spring Mills, Center County, Pennsylvania.

His coming to our fellowship is thus reported in the Noevember issue of Congregational Iowa in 1892:

"The most important piece of news from the capital city is in regard to the organization and recognition by council of a German Congregational church in Des Moines. This movement grows in part out of divisions in the Evangelical Church, consequent on differences of opinion as to the authority and powers of the bishops. Some of those who believe in a larger liberty and power for the local church broke away from the ecclesiastical authority vested in bishops, and turned naturally to the freedom and independence of our polity. Such is Rev. Jacob Henn, the pastor of the new church, for more than thirty years minister





and a good deal of the time presiding elder in the Evangelical Church, a man of faith and good work, whose experiences and ability fit him for leadership in an enterprise of this sort; and such are most of the twenty five members who have entered into the covenant and fellowship of our Congregational churches. They are a substantial and thrifty people, whose business and homes are in the city, and therefore likely to be permanent.

"The church met October 20th in the Pilgrim Church, in the basement of which the new organization will meet for the present. The proceedings of the church relating to organization, their confession of faith, etc. was read in German and in English. Supt. Eversz preached in German what was no doubt an excellent sermon; Rev. Andrew Kern read the scriptures, Rev. John Single offered the prayer, and Rev. Jacob Fath read the confession of faith, Rev. B. St. John gave the right hand of fellowship, and Dr. Frisbie the charge to the new church.

"A funny joke on Brother Fath, the moderator, was when he asked in English all Germans who understood the English language to hold up their hands. We have faith that there is room in Des Moines for this new child to grow strong and large, tho it will doubtless take time, patience, and hard work."

In April of 1893, we have this further report:

"Lots have been secured for a church building.



Brother Henn and his people are making a heroic effort to make for themselves a local habitation and a name as one of the evangelizing forces of the city."

In September of 1893:

"The new German church is nearly completed, and is to be dedicated October 1st. The building is a gem of beauty and convenience, designed by a member of the North Park Church. Its total cost will be in the neighborhood of \$3500 including lot and furnishings."

The church was dedicated October 1st, 1893, as above predicted. Superintendents Eversz and Douglass and General Missionary Carl Hess were present, besides the Des Moines ministers. It was an occasion of great interest to the new church and to the Congregational people of the city.

Brother Henn continued his work in Des Moines until September 19, 1898. At this time, he accepted a call to the Christ Congregational Church of Chicago, and was there until October 21st, 1900.

He then returned to Iowa, and for a year supplied the German church at Muscatine. At this time, he retired and took up his residence in LeMars, where he died of paralysis, February 20, 1903, aged sixty seven years, nine months and twenty three days.



Brother Henn was one of the very best of our German ministers. He was an exceptional preacher, a good organizer, and a fine financier. He had a patriarchal family, numbering eleven children, and he had the veneration accorded a patriarch by his parishioners and his brethren in the ministry.





## Thirty sixth sketch

## Arthur F. Hertell

Arthur Frederick Hertell, son of Frederick William and Henrietta (Lawrence) Hertell, was born in Leipzig, Germany, February 22, 1867. He matriculated in the Thomas Gymnasium, Leipzig, Germany, in 1885, and graduated from Doane College, Crete, Nebraska, in 1889. He graduated from Oberlin Seminary in 1890.

His first pastorate, 1890-92, was in East St. Johnsbury, Vermont. Here he was ordained June 6, 1890, and while in this pastorate, September 30, 1890, he was married to May L. Taylor, of Macomb, Illinois. She became the mother of two children.

In 1892 and 1893, Mr. Hertell was pastor of the Bethlehem Mission Church in Davenport, Iowa. From 1893 to 1897, he was pastor at Bunker Hill, Illinois. During this pastorate, in 1895, he took a postgraduate course in the Chicago Lutheran Seminary, and in 1896 he took an additional course in the Chicago University.

From 1897 to 1903, he was Professor of Latin in the Balckburn College, Carlinville, Illinois. This was an institution founded by the famous Presbyterian divine,



Gideon Blackburn, of Kentucky and Tennessee. From 1903 to 1905, Mr. Hertell was in Yale College, taking additional studies. From 1905 to 1911, he was instructor of Latin and French in Phillips Academy, Exeter, New Hampshire. Since 1911, he has been Professor of French in Bates College, Lewiston, Maine.

Here is a German brother who has not forgotten his mother tongue, but who now uses the English and the French more than the German. His work in Davenport was among the Americanizing Germans of the city, a process which he was himself undergoing at that time. He is teacher more than preacher, but both in the pulpit and in the schoolroom, he has done good work.





## Thirty seventh sketch

John W. Wilson

John Wilbert Wilson, fourth son of Thomas and Ann (Couper) Wilson, was born on his father's farm five miles east of Northfield, Minnesota, October 15, 1865. His parents had caught the Western fever, and as a newly married couple had moved from their old home in St. Lawrence county, New York, to Minnesota, in the early days, while it was yet a sparsely settled territory with tribes of the wild Sioux Indians roaming its virgin prairies and forests. There they became early members of the recently organized Congregational church, with which in the course of time all the members of their family united on confession of their faith.

The subject of this sketch, after attending the district school in the vicinity of his home, followed his older brothers to Carleton College, located at Northfield. Here he spent seven years in the preparatory and collegiate departments, graduating in 1888, as the valedictorian of his class, with the degree of Bachelor of Arts. Three years later, he was invited to deliver the Master's oration, and receive the degree of Master of Arts.



In April of 1891, he completed a three years' classical course in the Chicago Theological Seminary. While in Carleton, he was awarded three prizes for scholarship, and one in debate; and at the Seminary, he received prizes for work in Hebrew and in the Prize Essay Competition. In 1914, Carleton College honored him by electing him as alumni member of the Beta Chapter of the Phi Beta Kappa fraternity then recently established at Carleton.

Immediately after graduating from the Seminary, he entered upon his first regular ministry in Indianapolis, Indiana, where on May 5, 1891, he was ordained and installed as pastor of the Mayflower Congregational Church, of that city. August 11, 1891, he was married to Miss Annie G. Allen, of Red Wing, Minnesota, a classmate of his in Carleton College.

The pastorate in Indianapolis continued until August of 1897. His next pastorate was with the First Church of Council Bluffs, continuing from September 1897 to December 1901. Hon. N. P. Dodge reports this pastorate as follows:

"Mr. Wilson was born and educated in the West. After leaving the Seminary, he was associate pastor of the Plymouth Congregational Church, Indianapolis, and later pastor of the Mayflower church. In July of 1897, by invitation, he came and spent the first and second Sabbath of September with this church. The church gave him a unanimous call which he accepted and took up pastoral work at



once. During his pastorate, one hundred and ten were added to the church, and a debt of \$2000 was paid. Mrs. Wilson a graduate of Northfield (Carleton) College, died here July 22, 1901. Her husband accompanied her remains to Red Wing, Minnesota, where they rest beside her father and other kindred. September 29, 1901, Mr. Wilson read his resignation. The following Monday evening, a parting reception was held in the church parlors, attended by the leading ministers of the city who expressed their warm friendship for our retiring pastor. Mr. Wilson had already accepted a call from the Congregational church in Lake Geneva."

"This," says Mr. Wilson, "my longest and happiest pastorate, continued from December 1, 1910 to November, 1913." Soon after beginning this pastorate, September 3, 1902, Mr. Wilson was married to Mrs. Mary R. Allen, of Council Bluffs.

Closing his pastorate at Lake Geneva in 1913, he accepted a call which came to him unsought from the First Congregational church of Ripon, Wisconsin, where in 1916 he is now located.

In speaking of his ministry, Mr. Wilson says:

"This service of twenty five years has had its disappointments and its deep sorrow, but on the other hand, it has brought more than the average amount of happiness and satisfaction.





It will be noted that Mr. Wilson is a man of staying qualities. He has made but few pastoral changes. He shows stability and his goodness in his face. He has a quiet and restful way with him. His parishioners are wont to say, "He is good enough for us."



## Thirty eighth sketch

## George C. Jewell

George Cheever Jewell, son of Leander and Mary Ann (Corwith) Jewell, was born at 55 Pitt Street, New York City, May 19, 1844. His childhood homes were in New York and Brooklyn, Hector, Schuyler county, and Lord's Center, Seneca county, New York. He attended the schools afforded by the communities where he spent his childhood, and also studied at the Cooperstown Boarding School, Franklin Academy, New York, and Williston Academy, East Hampton, Massachusetts. He graduated from Yale University in 1871, studied at Yale Divinity School for one year, but graduated from Auburn Seminary in 1874. In this year 1874, September 17, he was married to Susan Elizabeth Wilder of De Rugter, N. Y.

In the summer vacation of 1872, he supplied at Bridgewater, Vermont, and in the summer of 1873, the Presbyterian church of DeRuyter, New York.

After graduation, he began his ministry as a Presbyterian. He was licensed by the Chenango Presbytery of New York, and ordained at Rochester, New York, October 8, 1874. His first regular pastorate was at Parma Center,





Presbyterian church, in 1874.

In 1878, he came over into the Congregational fellowship, accepting a call to Ellington, New York. In 1881, he was called to the church at Sand Bank, New York, and in 1882, he was called to the Balcak Creek. In 1885, he moved out into Ohio, and located at Courtland. In 1889, he took charge of the church at Saybrook.

His next move was out to Iowa. He began at Lewis in 1892, and held to his work there for seven years. In 1899, he took charge of the little country Pilgrim church near Creston. In 1910, he came to Kellogg, and in 1903, accepted a call to the Chester Center church. This proved to be his last pastorate. He retired in 1907, and resided in Iowa City for sixteen months to be with his daughters who were there, and since that time, for the same reason, he has lived in Tabor, where the daughters are teaching. In his retirement, he has supplied churches from time to time, and all the while he has been active in the work of the local churches to which he has belonged. He is now one of the deacons of the Tabor church.

Brother Jewell is small in stature, rather prematurely old, humble and modest, but cheerful and contented with his lot. He is well educated, thoroughly posted in current events, and in general literature. He has done well the work appointed him.



## Thirty ninth sketch

## Franklin L. Fisk

Franklin Luther Fisk, son of John P. Fisk, who was for fifteen years principal of the Beloit Academy, was born in Lowell, Mass., June 24, 1855. He was only nine months old when the family moved to Beloit. He studied in the Beloit schools, graduated from the High School, and from the College in 1876. He paid his way thru College by his own exertion, sawing wood, working in a bakery, gardening, and on the farm during summer vacation.

After College for four years he taught school, bought hogs and cattle, worked in a creamery and cheese factory, etc., etc. From 1880 to 1883 he studied Theology in the Chicago Seminary. While in the Seminary he took care of one of the buildings, taught in a night school for the Chinese, and frequently preached on Sundays in suburban towns. One summer vacation he supplied at Blair, Nebr., and another at Kearney.

He was ordained and installed over the church at Downer's Grove, Illinois, November 20, 1883. He was dismissed from this pastorate in July of 1885. He was then pastor at Baraboo, Wisconsin. In 1887 he took charge of the church at Lake City, Minnesota. Here he succeeded in effecting a union of the Congregational and Presbyterian churches of the place, the latter disbanding, but the



Presbyterian minister was retained as pastor of the united church. However he withdrew within six months, and George D. Herron became the pastor.

In 1888 he began a pastorate of three years at Worthington, Minnesota. Here his labors were abundant and fruitful. He preached three times each Sabbath. His afternoon appointments reached out to five different communities in the County.

June 18, 1890, Mr. Fisk was married to Vera Ida Brown of West Minneapolis. She was a student at Oberlin, and a grand-niece of John Brown of Kansas and Harper's Ferry fame.

In 1891 he took hold of the new enterprise at Garner, Iowa. Near the close of a pastorate of three years a commodious church building was erected. It was dedicated October 7, 1894. His next pastorate, at Elkader, 1894-1900, was also a new enterprise, the church being organized August 5, 1894. Here also Mr. Fisk and his people erected a house of worship costing \$5000 which was dedicated June 20, 1897.

In the year 1900 he began a pastorate of four years of strenuous labor at Sioux Rapids. Then in 1904 he moved over into Illinois, and took up the difficult task of planting Christian institutions in the mining camp at Seatonville and in other camps around. While here he





started the first Sunday School at Cherry, noted for its horrible mine disaster. In this work at Seatonville the pastor and wife had unlimited opportunities for service, and almost insurmountable difficulties to encounter. In a population of 1400 there were 90 saloons. The pastor preached three times every Sunday, and he had several funerals every week, many of them the result of accidents and whiskey. He, with others, opened a coffee house. His wife started a kindergarten, and the misfortunes of the people were a continual drain upon the sympathies and energies of the people at the parsonage.

During this pastorate Mrs. Fisk, overburdened with cares and labors, broke down, and was in a Chicago hospital for months, and at the same time two of the children were down with measles and pneumonia. For six years this work at Seatonville was carried on. In 1896 both Mr. Fisk and his wife had reached the limit of their strength, and were constrained to seek a more restful place at Shirland and Harrison, Illinois, within reach of Beloit, Wis., their natural home. After a year of service in this parish the family moved into Beloit, and this was substantially the end of their pastoral work.

The College, however, offered him a job in the care of one of its buildings, and he is now in 1916, in the eighth year of this service. However he has not



forgotten how to preach, and has frequent opportunities to keep in practice.

Of course Mr. Fisk writes of his children. John Lewis is the name of one of them, this name given him after our old pastor at Plattville, Wisconsin. He was a graduate of Beloit in 1916. Franklin Douglass is named after his father and Secretary Douglass of Iowa. William Hall is in business in Beloit. Ada Grace is a graduate of the Milwaukee Conservatory of Music. Mr. Fisk writes also that it has been forty years since he graduated from Beloit College, and that he expects all his children to graduate from the same school. He writes also that he has been almost blind, but that now he sees again, and is thankful for good health and the wealth of honest endeavor, a willingness to work, a clean conscience, and an appreciation of friends new and old among which are the good people of Iowa.

He also sings the praises of his 'faithful Nellie, trim of limb, graceful in body and in motion, swift as a gazelle, dapple gray, with curly mane, clear eyes, refined nose and mouth, a noble horse soul, our Nellie. Never did she complain of heat or cold or storm or rough and muddy roads, or lack of oats and hay. For sixteen years she served us and the church; and her memory is blessed!'

Brother Fisk has always been a hard worker. His burdens have been great. But a more faithful and patient





soul there could not be. He has had his compensations right along, and his rewards are coming in fresh every day as the children are growing up, and age is coming on.



Fortieth sketch

G. R. Dickinson

George Richard Dickinson was born in Rockford, Ill. September 22, 1858. He was educated in Cleveland, Ohio, in the grade and High School, in Wesleyan Academy, Wilbraham Mass. and Amherst College, from which he graduated in 1881, and the Yale Divinity School in the class of 1884. In 1884-5 he took a post graduate course at Yale.

June 24, 1885 he was married to Miss Nettie C. Thomas of Collinsville, Conn. Geo. S. and Edith M. were the children born in the home. He was ordained and installed over the Atlantic church of St. Paul, Minnesota, October 9, 1885, and was pastor of this church until June of 1888. In 1889-91 he supplied the church at Stafford Springs, Connecticut.

He then came to Iowa, and in January 1892 he was installed over the First Church at Cedar Rapids. Congregational Iowa notes his coming as follows: "The Cedar Rapids church has been prompt in filling the vacant pastorate by calling Rev. G. R. Dickinson of Stafford Springs, Conn. who began work January 17. The new pastor is a graduate of Amherst College and Yale Theological Seminary. He has had experience in the work, both in New England and in the West, and in many ways will be a valuable



addition to the ministerial force of Iowa." This pastorate continued until July of 1896. In the fall of this year he went to Andover, and spent the school year in post graduate studies. After this, to our great regret, he left the Congregational ranks, and in March of 1898 was installed over the Putnam Presbyterian Church of Zanesville, Ohio, and he was still in office there when this sketch was closed in July of 1916.

Brother Dickinson has had his share of honors. While he was in Iowa, he was given a membership in the American Academy of Political Science. In 1905 Franklin College gave him the degree of Doctor of Divinity. While in Iowa he was sent as a delegate to the National Council at Syracuse. He was also connected with the Home Missionary Society of Iowa. He writes that he is particularly glad that he was for a season a part of Congregationalism in this state.

We certainly gave brother Dickinson a hearty welcome when he came to the state. He is a man of culture and refinement, thoroly educated, a delightful preacher, and a kind and faithful pastor. His eighteen years in his present field at Zanesville, Ohio, seems to indicate that he is now a good Presbyterian and at home in that fellowship. However he assures us that he has not forgotten his Congregational parentage and training, and the delightful fellowship that he had with the Iowa brethren in 1892-1896.





## Forty first sketch

James B. Adkins

James Burton Adkins, son of Alvia and Mary Ann (Young) Adkins, was born a few miles west of Grinnell July 15, 1860. His parents were Scotch-Irish on both sides, the mother having a tinge of German blood, and they were a part of the stream of Puritanism thrown up into Iowa from the South. Their fathers came from Virginia and Kentucky.

James Burton was educated in the Grinnell schools, graduating from the Academy, and from the College in the class of 1885. He studied Theology for two years at Hartford Seminary, and graduated from Chicago in 1888. He began his ministry at Bloomington and Blakes Prairie, Wis. where he was ordained November 8, 1888. This year he was married, to Marry Ellen James of Weybridge, Vermont. In 1892 he came over to Iowa, and took charge of the church at Onawa where he was in service until 1895, at which time he became pastor at Ottawa, Kans. In 1898 he closed his work in Kansas, and spent a few months in Grinnell.

The year 1900 finds him pastor of the ancient church at Belchertown, Mass., and he was there until 1908, at which time he returned to Iowa, accepting a call to Oskaloosa. For three years he was leader of the flock



down there. One of the incidents of this pastorate was the fight against the saloons, in which he had a leading part, the result of which was the cleaning out of the liquor nuisance in the city. In 1911 he came back to Grinnell once more to be with his children in College, but he soon took charge of the church at Montour, and after a year moved over to his parish.

In 1915 he retired from active service, at least for a time, and he is now running a little farm near Vineland, New Jersey.

Mr. Adkins began his pastoral life in Wisconsin, and gave eight years to old Massachusetts, but he is an Iowa man from the ground up, and Grinnell is his home. Here he was born; here he was educated; here his kindred still dwell; here his children attend College, and this they call their home. Here the family has a host of friends, as they have at Onawa, Oskaloosa and Montour. Of course we enroll the name of James Burton Adkins as one of our very own.





Forty second sketch

Joseph Thomas Robert

From Framingham, Massachusetts, under date of October 15th, Mr. Robert writes:

"I was named after my father, Joseph Thomas Robert. I was born in Transpire, Bufort District, South Carolina, August 7, 1835, on the plantation of my grandfather, Col. Alexander James Lawton.

"My father and my mother, Adeline Barksdale Lawton, were both descendants of the French Huguenots, who settled that part of South Carolina about 1685. Pierre Robert, pastor of one of the bands of Huguenots, was one of our family. Nearly all of our five hundred relatives were church members, and workers in all kinds of Christian enterprises. My father was a Baptist minister, and two of his brothers were also ministers. Both of my grandfathers, Col. Alexander James Lawton and James John Robert, were deacons in the Baptist church at Robertville. Robertsville and Lawtonville, South Carolina were named after our families.

"My father was a graduate of Brown University, and preached for a number of years. He held pastorates at Covington, Kentucky, Lebanon, Ohio, and Savannah,



Georgia. He was at one time president of the board of trustees of Dennison University, Grandville, Ohio. Later he was president of the Baptist College at Burlington, Iowa. He also held the chair of Latin and Greek at the Iowa State University. He was succeeded by Dean Currier. He died at the age of seventy six, at the time of his death actively engaged in plans to aid and improve the colored race, for whom he had the greatest sympathy.

"My boyhood days were spent at home, and visiting on the plantations of our many relatives. At the age of sixteen, I went to the Dennison University, later to the Union Theological Seminary, and later still to Rochester, New York, receiving my ministerial training in these two institutions. My health was very poor; my eyes gave me trouble, and failed at times, so my college life was one long heartbreaking struggle.

"On August 10, 1864, I was married to Hattie Keith Wilson, of New London, Iowa. Her people were from New England. Her father was a graduate of Dartmouth. To my wife's splendid care, I owe my return to vigorous health. It was slow work, and took many years, I had to stop preaching several times, and engage in various employments.

"The process of candidating was so unpleasant to me--and is yet--that at the advice of friends, I preached seven or eight years in the Methodist church in Illinois.



But I soon found that being put in a place and removed from it at the will of someone else was even worse than candidating. So I joined the Congregational church in Chicago, of which Dr. Goodwin was pastor, in 1886, and served two pastorates in Illinois. From 1887, to 1889, I was pastor of the church at Wayne.

"I removed from Wayne to Shenandoah in 1890. From my first pastorate, I had felt that the key to the spiritual power and growth of the church was in the prayer meeting, and I began at once my most earnest work in that field. After many years of progressive experiments, I applied my nearly perfected plan at Shenandoah, and later as the non-resident supply at Victor, Iowa. At Shenandoah the prayer meeting, when I began, had an attendance of from ten to eighteen. A few long prayers and a few long speeches by half a dozen old members with sometimes two or three young active workers constituted the service. After a few months of endeavor without success to vitalize the meetings, I began a campaign somewhat as follows: I gave three days a week getting ready for the prayer meeting, feeling that it was as important as my Sunday preaching. (1) I made a logical progressive plan on a theme with three to five heads, each of two to six sub-heads, and prepared one or more cards on each sub-head. (2) Each card was numbered and





consisted of a question to be answered briefly by the holder. These were treated after the manner of a Bible reading. I began with twenty five cards, and increased the number as there was demand.

"Conducting the meetings, I insisted that all long speeches should be cut out, the pastor making no address; that all long prayers should be cut out, and have instead only very short sentence prayers; familiar hymns were sung; all discussions and arguments were avoided. The pastor's part in the service was to be a systematic guide, with a few words whenever needed, tactfully to avoid the things that would detract from the spiritual stimulus and uplift. What a pastor should say in the meeting was to come after all others had taken a part, or whenever a psychological point was reached.

"The results were slightly increased attendance and interest from the first. There were twenty, thirty, and forty present at the first meetings, and everyone in every meeting took part in speech or prayer or both. Soon all the seats were filled, and more chairs had to be brought in. In time, fifty to sixty would be looked for at each meeting, and the stimulus was felt in every department of the church. By keeping up my part of the work, the attendance could be kept up, and all the interest which was shown at the very first. The same experience on a smaller scale I had at Victor, which church was served in 1892-94.



While supplying at Victo, we lived in Grinnell, so my two daughters could finish their college work and live at home.

"When they graduated in 1894, I accepted a charge in Angola, Indiana. While there, my daughter Adeline began some work in parliamentary law, which we had planned in Grinnell while she was president of the Calacogathian Society. Because she was niece of Robert's Rules of Order, she was supposed to have inherited much wisdom from such relationship. So she was constantly called upon by other presidents and members to settle various questions, no answer to which was to be found. She would listen wisely, say little, consult me, and then answer,--to try to keep up the reputation that had been thrust upon her! So we decided that when she was through college, we would write a Rules of Order, that even a Freshman could digest. When she broke down under this heavy work, we were obliged to stop for two years. I took it up to keep her contented, but soon became so absorbed in it that I gave up my pastorate and moved to Chicago, and gave up my whole time to lecturing, teaching, and writing on Parliamentary Law. The lectures were given before clubs, church societies, and at Chautauqua, New York, for many years. My daughter studied and worked with me, and soon began to teach. I also lectured in Northwestern Univerisity on the same subject for five or six years. I have published two books, "Syllabus





of Parliamentary Law," and a primer of "Parliamentary Practice." ("Who's Who" gives Mr. Robert a much larger list of publications. According to this, in 1897 he published "Robert's Parliamentary Syllabus;" in 1900, "Principles of Parliamentary Law;" in 1908, "Robert's Parliamentary Drills;" "Teachers' Helps for Parliamentary Drills;" and "The Pupils' Booklet." Later he has sent out a "Parliamentary Manual.")

"I hope to finish more books, and plans, which will enable the coming generations to conduct their business meetings, especially in churches, without friction, and in much less time and enable the majority of an assembly to carry out their plans.

"In Chicago, October 28, 1909, I lost my dear wife. A more cheery and helpful companion there could never be. I live now only to finish my work, and join her.

My youngest daughter Bessie, was married in 1899 to Rev. John P. Clyde, a graduate of Iowa College in the class of 1894. He is now pastor at Redfield, South Dakota. My daughter, Adeline, gave all her time to my work until 1903, when she was married to Earnest W. Fellows, also a member of the class of 1894. We all enjoy this country, and people, but keep a very warm place in our hearts for the West, for Iowa, especially for Grinnell."



Mr. Roberts is a man of delicate physical organization. He has always been careful of his personal appearance. He is precise and exact in his statements, as we would expect a teacher of parliamentary law to be; but he is kind and charitable in his judgments, and in all his intercourse with his fellow men. His pastoral work has been fruitful and his life as a whole has been honored and useful.



## Forty third sketch

## Walter A. Brintnall

Walter Ambrose Brintnall, son of Rev. Loren W. and Abbie H. (Willey) Brintnall, was born in York Center, Medina County, Ohio, November 26, 1862. In 1867 he came with his parents to Iowa, where in his childhood his father had pastorate at Winthrop, Independence and Monticello.

He entered Tabor College in the fall of 1881, and graduated in the spring of 1888. The next year he taught school in Shelton, Wisconsin. In the fall of 1889 he began a course of study in Oberlin Seminary, and graduated in 1892. September 1st of this year 1892 he was married in Tabor to Miss Emily R. Jaffers. On the 11th day of the same month he began a short pastorate in Blairsburg, Iowa. Here he was ordained October 25, 1892, sermon by Rev. J. T. Blanchard of Webster City, and the prayer by his father, L. W. Brintnall then pastor at Hull, Iowa. He resigned his work at Blairsburg September 3, 1893, at this time beginning a pastorate of two years at Chapin.

January 26, 1894 he moved out to Little Rock, and was there for eight years, resigning January 19, 1902. March 30th of this year 1902 he took charge at Ogden, and was there until March 22 of 1905.





His next field was Westfield, where he began February 6, 1904, and closed December 9, 1906.

At this time he moved up into Wisconsin, and served the Endeavor Academy as financial agent. His next move was out to Timber Lake, South Dakota, where he began his pastorate December 24, 1911, closing the same November 11, 1914. During this pastorate he filed a claim on government land, and now in 1916 he is living on the claim, and the day of Proving Up is at hand.

Into the family three sons have come, all of them born in Iowa. So Iowa claims the whole family, and we are glad to enroll the name of Walter Ambrose Brintnall among the good men of our state.



## Forty fourth sketch

O. V. Rice

Othello Vermillion Rice, son of Dexter and Azubah (Currier) Rice, was born in Breeksville Township, Cuyahoga County, Ohio, June 26, 1844. He was the second of five sons, and lived on the farm on which he was born until seventeen years of age. He attended the district school of the neighborhood in his childhood and youth, and had a few terms in the West Richfield Academy. Religiously the community was backward and destitute. His father came late into the Christian life, and family worship was never observed in the home.

In the fall of 1861, when he was seventeen years of age, the family migrated to Fremont County, Iowa. The nearest railroad at that time was one hundred miles distant; pioneer conditions prevailed, and the hardships of the frontier life were intensified by the civil war. It was eighteen miles to the post office; books and papers were scarce, and religious services were infrequent and of a primitive character. For seven years he worked with others of the family to open the farm and to provide for the needs of the household.

In the fall of 1863, he obtained a certificate to teach school. This school was his first and the first





in the district, and the first for some of the scholars, some of whom were seventeen years of age. His teaching was distributed over a period of eleven years, during which time he had other occupations. In the fall of 1865, he drove a team of four yokes of oxen to Laramie, Wyoming.

One of the institutions of Fremont County was the Tabor Institute. At the age of twenty-four, in the fall of 1868, he entered the preparatory department of this institution. He graduated from the college in 1874, at the age of thirty.

May 6, 1875, he was married in Oberlin, Ohio, Pres. James H. Fairchild performing the ceremony, to Eva Lavinia Woods, of Tabor.

He graduated from Oberlin Seminary in the spring of 1877. While in the Seminary course, in the fall of 1876, he began to supply the church at Penfield, and here on November 1st, 1877, he was ordained, sermon by Dr. Judson Smith, of Oberlin Seminary, and the ordaining prayer by Rev. Samuel Wolcott, D. D., of Cleveland. He was installed over the church at the same time he was ordained, and continued in service in this field until the fall of 1879.

In January of 1880, he accepted a call to Farmington, Illinois, and was there for four years. In January of 1884, without mission a Sunday between pastorates, he



began a service of six years in Columbus, Nebraska.

In the summer of 1889, he spent some time in the interest of Tabor College, and also began work in a Lincoln Nebraska mission, which grew into the Vine Street Congregational church. In 1890 and 1891, he was located at Harvard Nebraska. In January of 1892, he accepted a call to Storm Lake, Iowa. The church was at this time being presbyterianized in the interest of Buena Vista College, so that he surrendered the field in the summer of 1893, and moved to Des Moines. Here for a year and a half, he supplied as he had opportunity, spending most of the time with the Moriah church of the city, and Knoxville.

In the fall of 1894, he moved to California. Here he had no pastorate, but did a good deal of supply work for three or four years, and then began with the Children's Home Society. In 1898, he was made a superintendent of the work of this Society, and from first to last he was thirteen years in this service. He then retired to a ranch of ten acres of Oranges and lemons at Upland, near Ontario and near Pomona College. Here, in September of 1916, he is still residing.

One of his daughters, Belva Lavinia (Howard), is married and living in Claremont; another, Laura Grace, is a teacher in the Ontario High School; and a third, Mina Ellen, has been a missionary of the American Board at Sivas, Turkey, since 1903. Just now she is at home, being



driven from her work by the authority of the government.

In this sketch we have a fair picture of the man. His childhood and youth were spent in the midst of hardship and privations of pioneer life. He was late in his education and in entering the ministry. His pastoral services were limited. He was an Iowa man, but his ministry in Iowa was very short. His greatest success was in the work of the Children's Home Society. It was a service very congenial to him. He is spending his old age in the midst of delightful surroundings. He is greatly blessed in his family. His three daughters, just now, are at home or near at hand.





## Forty-fifth sketch

## Joseph Steele

Joseph Steele was born in Newark, New Jersey, January 15, 1855. His parents were of Scotch Irish stock, his father being born in Ireland, in 1837, and his mother in New York City in 1838. In 1868, the family settled in Madison County, Iowa, near Winterset.

The children, four sons, were brought up by their Reformed Presbyterian parents on the Bible and the Assembly's Shorter Catechism. The early schooling of the children was such as is usually furnished in a country neighborhood, but at the age of sixteen Joseph entered a High School in a neighboring town and completed the course. He also attended Iowa College for a short time, and for three years was connected with one of the colleges in Des Moines.

From early life, Mr. Steele felt that he had a special call to the ministry, and pursued all his studies with this end in view. In the winter of 1891-92, he received a call to the Linn Grove church in Polk County. Here he was ordained July 7, 1892, Dr. Frisbie, the moderator and Benjamin St. John, the scribe. The July issue of Congregational Iowa, for 1892, reports: "The Linn Grove church thoroughly appreciates its newly ordained pastor."



who has made a place for himself in the hearts of the people. He now takes Berwick into his parish, thus making a self-supporting field after this year."

Bondurant, also, lying between Linn Grove and Berwick, became a part of this parish. In February of 1894, we find, in Congregational Iowa, this record:

"This church has been gathered and built largely by the efforts of Rev. Joseph Steele, who preaches at Berwick and Linn Grove. He expects to begin special meetings at Bondurant very soon. This church, yoked with Linn Grove, will make a very pleasant field and on that ought to be self-supporting from the start. The Berwick church has greatly prospered under Brother Steele's ministry, and hope soon to have a man who can devote his whole time to the field."

In June of 1894 we have the following report:

"The Berwick church, formerly yoked with Bondurant and Linn Grove, is now to have a resident pastor alone. Brother Joseph Steele is now to give his whole time to Berwick. No aid will be asked from the Home Missionary Society, except the free use of the parsonage, which is the Society's property."

In the midst of his work at Berwick, which covered a period of ten years, Mr. Steele began to feel that it was not good for man that he should be alone. In July of 1894, we have this record:





"Brother Joseph Ste  le was married June 27th to Miss Bertha E. Baker, of Altoona, Rev. B. C. Tillett officiating. Between two and three hundred guests were present to witness the ceremony. Our young Brother Steele is one of our most promising young men, and has succeeded by his winning manner and christian spirit in thoroughly winning the hearts of this people throughout his large field and is dearly beloved by all with whom he has come in contact; and God is greatly blessing his labors here. He has made a wise choice in selecting his Bertha to be his life companion. She is a most estimable young woman being a graduate of one of our Des Moines colleges, and accomplished in so many respects that she cannot but be a worthy helper in the Master's work."

Toward the close of his ministry in Berwick, Mr. Steele always looking about for a new field, saw that there was a good opportunity to plant a church at Ankeny. Hence the report of March, 1898:

"A is for Ankeny, anew name on our list of churches. The town is ten miles north of the capital on the Northwestern Railroad. Brother Steele, pastor of the Berwick church seven miles away, at the earnest request of several Ankeny people, began an evangelistic meeting which was marked by good results. The upshot of all was the forming of a Congregational church which was recognized by council on the fifteenth ultimo. Brother Frisbie



preached the sermon. The church starts out with forty six members."

In June of 1898, the church began a house of worship which was completed and dedicated in December of the same year. In November of 1901, Dr. Breed, then General Missionary for the Home Missionary Society, reported as follows:

"Rev. Joseph Steele is closing the tenth year of his pastorate at Berwick, which has been remarkable for the steady accession of members to the church on the confession of faith. Conversions gladden the hearts of pastor and people every month in the year. All departments of the work are well sustained."

In March of 1902, he was called to continue his work at Berwick for the eleventh year, but in April he gave his answer that he would retire from the field.

It need not be said that Brother Steele was not contented with Ankeny alone. He saw a need and an opportunity at Crocker, a few miles north. Here he organized a church, and in December of the same year dedicated a house of worship.

In the fall of 1909, after seventeen years of labor in the vicinity of Des Moines, in which time four churches under his care had been organized, and as many houses of worship erected, he resigned, and moved to California, and for eight months supplied at Buena Park,





bear Kis Angeles. This was enough of California for him. In the fall of 1910, he returned to Iowa and accepted a call to the church at Kingsley. Congregational Iowa for October, 1910, reports:

"A unanimous call has been extended to Rev. Joseph Steele. Brother Steele is well and favorably known to our fellowship, having been pastor at Ankeny for ten years, and building that church from the foundation. More recently he joined the throng of Western migration. But a year in flowering California has resulted in deepening his love for Iowa and in giving him a heart-hunger for his native state. He will doubtless be back with us, and that as pastor of the Kingsley church."

In March of 1912 we have this note:

"There were twenty four accessions to the church within the year. There is no Sunday evening problem at Kingsley. At Christmas time the pastor was generously remembered. The best of harmony prevails, and the pastor and people work happily together."

Congregational Iowa Contains numerous reports of this pastorate, all of them indicating peace and prosperity in the parish. November, 1915, he accepted a call to Le Mars, where a good beginning has been made, and the outlook is auspicious.

This sketch tells fairly well the story of this





good brother's life and labors in Iowa. No pastor could be more diligent. Technically, he is not a scholar nor a student, but he feeds his flock like a shepherd. The word 'failure' is not in his vocabulary. He moves on his way quietly in the assurance of success. He is utterly absorbed in his parish work. People follow his lead. He brings things to pass.



## Forty sixth sketch

## John Askin

John Askin was born in Shrewsbury, England, February 27, 1848. He had his education, literary and theological, in the old country. He was ordained to the ministry July 6, 1874.

Our first record of him in this country is at Kearney, Nebraska, where he was pastor from 1885 to 1893. From 1893 to 1898, he was pastor at Council Bluffs. Of this pastorate, N. P. Dodge reports:

"Rev. John Askin commenced here a four years' pastorate April 1, 1893. Reviewing his pastorate at its close, he stated that during his pastorate, the church had increased its membership more than one hundred and had grown in strength in proportion as its membership had increased; and that the benevolent contributions had increased and important repairs had been made on the church. Mr. Askin was an Englishman, well versed in history and in literature, and of scholarly attainments. His Sunday evening lectures were popular; many not accustomed to attend church were often present to listen to them. Mr. Askin left Council Bluffs and entered upon a pastorate at Tabor July 1, 1897."





Commenting on the resignation of Mr. Askin, the "Nonpareil" says: "Dr. Askin came here four years ago last Sunday, preaching his first sermon on Easter morning, 1893. Since he came, the church has increased in membership over one hundred. More money has been raised for various church and charitable purposes than ever before, and the attendance at the Sunday and mid week meeting has largely increased. The course of Sunday evening lectures which has just been completed has been attended by larger audiences than have ever before been gathered to hear a pastor in Council Bluffs for so many consecutive Sunday evenings, the large auditorium of the church being completely filled each night, and standing room being at a premium. A new roof has been given the church during Mr. Askin's pastorate and \$1000 spent in other repairs, in addition to the money raised for charitable purposes, showing that financially as well as spiritually his ministry has been unusually successful."

Dr. Askin's pastorate at Tabor closed in June of 1904. At this time, he began at Pierre, South Dakota, what proved to be his last pastorate. He died as the result of an operation June 17, 1911, aged sixty three years, three months, and twenty days.

Brother Askin will be remembered in Iowa especially as a pulpit orator; in this respect he had few superiors or



equals in the state. He was never at a loss for a word or an illustration; and his words and illustrations carried ideas. He was in great demand as a lecturer. He was wanted to set forth the claims of national missionary societies at their annual meetings. His congregations were always large, and the churches made progress under his administration.



## Forty seventh sketch

George H. Croker

George H. Croker was born in Bovey, Tracy, Devonshire, England, July 7, 1863. He got a part of his education in the mother country, coming to the United States at the age of twenty, in the spring of 1883. He worked his way through Wheaton College, beginning in the fall of 1885, and ending in the spring of 1893. In these eight years, were included also his theological study in the Wesleyan Theological Seminary connected with the college.

During six years of his college and seminary course, he supplied the church at Big Wood. While still at his studies, September 16, 1888, he was ordained.

In the fall of 1893, he came to Iowa, and took charge of the church at Whiting. Congregational Iowa for November 1893 reports the dedication of a house of worship at Whiting, Brother D. E. Skinner's farewell, and Brother Croker's beginning as the first resident pastor of the church.

September 20, 1894, he was married to one of his parishioners, Miss Kitty Whiting, one of the noble





women of the great Whiting family. This Whiting pastorate continued for five years, the church growing in strength from year to year.

Mr. Crocker's next pastorate, at Larchwood, beginning in the fall of 1898, also covered a period of five years. The next pastorate, at Green Mountain, beginning in 1902, stopped a little short of five years. In the spring of 1907, on account of a nervous breakdown, he retired from the active work of the ministry, and took charge of a farm at Whiting, where he now, in 1916, still resides. In all these years, opportunities to supply vacant churches have been abundant. Sometimes he has taken charge of one church for several months. The home church, also, always counts upon his support, both material and spiritual.

We count Brother Crocker as one of our splendid men. It is a delight to be in his company, or in his audience when he preaches. He never whines or cherishes a grouch, or gets into the dumps. He is a healthy, wholesome, useful, Christian man. May his tribe increase.



## Forty eighth sketch

## John P. Clyde

John Peet Clyde, son of Alexander and Florence Gertrude (Peet) Clyde, was born on the Clyde farm near Waucoma, Iowa, September 18, 1869. His father, a Scotchman, came to America when nineteen years of age, and was one of the charter members of the Waucoma church. His mother was of English stock, with a strain of Welsh. Her people came to Cook county, Illinois, and later to Iowa, and were among the early pioneers of the state.

Mr. Clyde attended the country school near the farm and the Waucoma village school, and the academy at Fayette, and took a part of his college course at the Upper Iowa University. In the midst of his college course, he stopped out for two years to teach school. He came to Grinnell for his Junior and Senior years, graduating Ph. B. in 1894. He remained at Grinnell in 1894-95, taking postgraduate studies. While in college, 1893-95, he supplied the church at Van Cleve and in 1895-96, he supplied at Union and Jewell.

In the fall of 1896, he entered Yale Divinity School. In 1897-98, he studied at Union Seminary, and Columbia University, and received from the University a





Master's degree. He graduated from Yale in 1899.

He began his first regular pastorate at Dunlap in May of 1899, and was ordained June 20th of this year. The same month, June 28, 1899, he was married to Bessie Robert, a graduate of the School of Music of Iowa College in 1894. Her father, a minister, was then residing in Chicago, where the marriage took place. During a part of the time that Mr. Clyde was pastor at Dunlap, he was the mayor of the city, and sometimes would hold police court Sunday morning before going to the church. In June of 1901, Mr. Clyde began a pastorate of two years at Eldora. He was there until July of 1903, at which time he was called to Muscatine.

In April of 1905, he was called to Watertown, South Dakota. November of 1908 found him located at Omaha, pastor of the Plymouth church of that city. From there, December, 1911, he began the work of General Secretary of the College Y. M. C. A. at Ames, and continued in this work until September of 1915, at which time he accepted a call to the pastorate in the college town of Redfield, South Dakota.

Mr. Clyde writes: "All of these changes were made without a single day intervening between the closing and beginning of work in the different field, and in most cases were not sought after, but invitations to the new work came unsolicited, and conditions made it seem wise to accept. This was especially true of taking the Y. M. C. A. work at the



Iowa State College. That work was pleasant, worth while, and of vast proportion, and the experience was valuable. But there was no other line of religious work that equalled in opportunity and effectiveness that of the ordinary pastorate in the Congregational church. My ideal was much longer pastorates, and all within the state of Iowa. But conditions have ruled otherwise, and I have no regrets. I expect to end my days as a Congregational minister, and know no better way to make life count for its best and to serve the Christ the most efficiently. Life has yielded more and sweeter fruit than I ever merited. My children are: Dorothea, Robert, Alexander, Elizabeth, John Paul, and William Raymond. Robert has been taken from us when fifteen months old."

In college, Mr. Clyde made a record as an athlete, winning many prizes in athletic events. The trophies of which may now be seen in his home. Though a modest, quiet man, and rather small in body, he has always been an advocate for muscular Christianity.

He was at Grinnell just when Dr. Herron was at the height of his popularity, and the chair of Applied Christianity was the great thing of the institution. Mr. Clyde came under the spell of Dr. Herron's personality, and teaching, and his year of postgraduate work was under Mr. Herron's direction. It was therefore the natural thing that



Mr. Clyde should go into the ministry with a social gospel to preach, and that he should be active in all efforts for social betterment. He is one of the nice, good, comfortable, lovely men of our fellowship.





## Forty ninth sketch

Ferdinand E. Carter

From Allegan, Michigan, in May of 1916, Mr. Carter writes:

"I was born in the township of Rollin, Lenawee county, Michigan, near Addison, January 5, 1859. My father's name was William E. Carter, my mother's, Anna Fergurson. They were born in Ohio, and came to Michigan soon after they were married, and settled on a farm. My childhood, youth, and young manhood, were spent on the farm. Lenawee and Hillsdale counties circumscribed my wanderings largely until I entered college. I spent seven years at Hillsdale College, pursuing both the classical and theological courses. My conversion and call to the ministry came in early life. Of neither have I ever been in doubt in my own mind.

"Immediately after my call, I began to speak in schoolhouses whenever I had an opportunity, which was nearly every week, although I was carrying the brunt of work on a two hundred acre farm. While in College, I preached all the time, holding evangelistic meetings frequently. At Wheatland, where I began to preach in 1882, and was ordained August 25, 1885, and where I continued five and



a half years, I received one hundred and twenty seven into church membership on confession. I went next, in 1887, to Grass Lake, for one year, and received forty-five on confession. Then, in 1888, I went to Gladstone, to assist the Superintendent of Home Missions of the Upper Peninsula. I was in this work for two years. Then I broke loose to take up work in Chicago Seminary. While there, 1890-93, I was pastor of the churches of California and Brighton Park, being installed in the California church April 30, 1891. I was married to Marie Hamilton Jones, at Oakfield, New York, in 1892.

"After graduation at the Seminary in 1893, I spent five blessed years at Clear Lake, Iowa. Here the work prospered greatly, and a new and commodious and modern church building was erected. I next went to Wasesa, Minnesota, for one year. For a time in 1899 and 1900, I acted as missionary in the northern part of the state of Iowa, reorganizing the church at Woden and organizing the church at Ruthven.

"I came to the Second Church in Grand Rapids, Michigan, March 1, 1901. Here my health failed, after a happy work of three years. At that time, I took an enforced rest of seven months. Having by that time seemingly recovered my health, I accepted a call to the Madison Avenue church of Cleveland, Ohio. After thirty months of service here, I received a call to Michigan City, Ind.





During the first year the church burned, and social conditions coupled with my poor health made it seem best to accept a call to Silverton, Colorado, where we spent a most delightful year. Again broken health forced us to give up this pastorate. We then thought our work was done. We came here from Colorado to our home of forty three and a half acres, eighteen acres being inside of the corporation of the town. Here we farm on a limited scale. My health is entirely recovered now. I preach every Sunday. I would be glad to enter the pastorate again.. But no one wants a man over fifty years of age, with a record of seven years of ill health. So we wait, work, watch, and pray.

"I wish here to bear this testimony: no man ever had a more faithful and efficient helpmeet than has fallen to my lot. In fact, the labors of Mrs. Carter have never lagged. She is now leading the choir in the Episcopal church of this place.

"I am certain that no man ever more fully enjoyed the pastorate than I. I love to preach. I can't say as much of other forms of address. I know God called me to this one work, and I 'know Him whom I have believed, and that He is able to keep that which I have committed to him.'"

In the sketch we see the man. He is tall, rather spare, his hair is light and not very abundant. He is always hopeful, and pretty sure of his way. He walks by sight as well as by faith, for his faith to him is sight.



In his sermons, he speaks of the things he knows, and testifies of that which he has seen. His wife has always been a helper in church work. They have no children. She has always been active in missions and in Sunday school, and she can make a fine address, and she can sing as well as speak. Mr. and Mrs. Carter carry with them the esteem and affection of our Iowa fellowship.



## Fiftieth sketch

## James P. Burling

James Perkins Burling, son of Edward and Lucy (Burnham) Burling, was born at Eldora, Iowa, August 10, 1866. He went to the public schools of the place, and testifies that they were not very good. He says further: "I went into a printing office at the age of fourteen, and learned the printer's trade. Mother was a member of the Congregational church, and I went there to church and Sunday school.

"In 1883, Dr. Ephraim Adams became pastor of the church, and persuaded me to try Grinnell. I went one year in the Academy, and graduated from the College in 1889. I had a religious experience my first year at Grinnell, and united with the Congregational church at Eldora.

"I supported myself while in College largely by reporting city news for the Grinnell Herald. I do not know how or why or when I decided on the ministry, but I entered Chicago Theological Seminary in the fall of 1889. I had a bad case of melancholia that year, and decided to quit. This was caused by too much Hebrew, too little exercise, and too little sympathy from my teachers.





"About this time, a relative came along and offered to send me for a year to Harvard University. I entered the Senoir class, and graduated in 1891. Phillips Brooks was the big influence at Harvard. I came back to Chicago Seminary, and enjoyed my last two years, graduating in 1893. Between my middle and Senior years, I preached at West Burlington, Iowa.

"After graduating, I took a newly organized church called the Green Street church, in Chicago, two miles south of the Stock Yards. We pulled things together, and put up a large addition to the building. Here I was ordained September 12, 1893. I was married February 21, 1895, to Miss Terese Temple, of Chicago. During the Green Street pastorate, I took special work in the University of Chicago under Professor Tufts, Professor Dewey, and President Harper.

"I went from Chicago to Kearney, Nebraska, in 1897. Kearney was a pleasant place, but the church work was discouraging. Crops were a failure for several years, and financial conditions distressing. From Kearney we went to Hawarden, Iowa, in November of 1900, and had a happy pastorate for nearly seven years, one of the great achievements of this pastorate being the building of a splendid parsonage.

"We came to the Greenwood church of Des Moines in June of 1907. In Des Moines, I have been connected with the Boy's Department of the Y. M. C. A., Secretary of the



Executive Committee, of the Iowa Anti-Saloon League, President of the Board of Directors of the Des Moines Associated Charities, Secretary of the Prairie Club, a member of the University Club, Admen's Club, and the Harvard Club, Secretary of the Board of Directors of the Iowa Conference, and a member of the Executive Committee.

"An addition for Sunday school purposes has been built recently by the Greenwood church. We have two children: Temple, born March 22, 1896, and Helen, born September 9, 1898."

Here is an Iowa man, in whom we take great delight. The Eldora church, Father Ephraim Adams, and Grinnell College, have had much to do in his making. Iowa has already shared in the influences of his life and labors for sixteen years, and is likely to have the dividends of her investment in him for many years to come. He is a splendid specimen of physical manhood, his sermons are plain and simple, but unique, and have a grip to them, and they are short. As a pastor, he is kind and gentle and tactful. His wife is in all things a worthy companion to her husband. May his nine years at Greenwood be but the beginning of his pastorate in that growing church.





## Fifty first sketch

## Thomas J. Woodcock

Thomas Jefferson Woodcock, son of Thomas J. and Fidella (Gould) Woodcock, was born in Chicago, Nov. 27, 1868. He graduated from the Northwestern University in 1890. A little later, he entered the Chicago Theological Seminary, and took a part of his course. Early in 1893, he came out to Iowa and located at Nora Springs. His coming is noted in "Congregational Iowa" in the March issue of 1893, as follows:

"We have good news from Nora Springs. In January, sixteen united by confession, and in February twelve others came into the church. Mr. Thomas J. Woodcock of Chicago Seminary has accepted the call to the church, and began work early in February, and on March 2d was ordained. The ordination services from the beginning of the examination to the benediction by the pastor were greatly enjoyed by the council and the congregation. Mr. Woodcock's examination was all that could be desired. The sermon was preached by Brother Noble of Charles City, other parts by Millikan of Mason City, Hicks of Clear Lake, Sec. Douglass, and Q. C. Todd. We have never seen our Nora Springs people so happy and hopeful as now."



He closed his work at Nora Springs in February of 1894. During the year, there had been fifty one accessions. Probably there was a special reason why he should make a change. May 5th he began at Lakeview. But he could not forget his former parish, and one parishioner especially. Sec. Douglass had advised him to consult Miss Margaret Blythe, the church clerk, in relation to all the affairs of the organization. He did so, and went beyond his instructions, and spoke of his own affairs, as well as those of the church. So the Secretary was called up to Nora Springs, March 14, 1895, to perform a marriage ceremony, for Margaret Blythe, the bride, and Thomas Jefferson Woodcock, the bridegroom, and thereby Lakeview found its pastoral efficiency more than doubled.

In 1896, Mr. Woodcock returned to Chicago, and did evangelistic work in the city, while he continued his course in the Theological Seminary, which he finished in May of 1898. After graduating, he went out into the Black Hills, and located at Lead and occupied that field for two years. He then, in 1900, took charge of the church at Elk Point, South Dakota, and was there for eight years. In 1908, he was at Vale, and vicinity, out in the big Butte county, northeast of the Black Hills.

From 1909 to 1912, he was located at Alton, Kansas. Partly on account of his health, in 1912 he went out to the Coast, and in due time was settled over the Central Church of



Salem, Oregon. Here he died in office, July 22, 1914, aged forty five years, seven months and twenty five days.

Mr. Woodcock lived a very strenuous life. His wife was his monitor to make the most of life for themselves and for the Kingdom of God.





## Fifty second sketch

## Benjamin F. Boller

Benjamin Franklin Boller, son of George Z. and Catherine Boller, was born August 30, 1855, near Smithville, Wayne county, Ohio. His childhood home from 1855 to 1865 was near Smithville, and from 1865 to 1876 in Noble county, Indiana. His early education was received in the common and high schools of LaGrande, Indiana, and in 1872 he attended the High School of Ligonier, Indiana. During his high school course, at different times he remained out of school and taught four different terms.

In 1873, he entered Hillsdale College, Michigan, and was there until June of 1876. October 10, 1876, he was ordained in the Free Will Baptist Church, in Noble county, Indiana, and during the winter of 1876-7 was engaged in evangelistic work. July 26, 1876, he was married to Mercy Wright. Of this marriage were born two sons, Vernon Wright and Dana.

In 1877, he was called to the pastorate of the Free Will Baptist Church in Bath, Michigan, and in April of 1878 to the Free Will Baptist Church at Leslie. While preaching at Leslie, he reentered Hillsdale College, graduating A. B. in the spring of 1881. During these three



years, he preached 1878-9 at Brooklyn, Michigan; at Clayton, 1879-80; and 1880-81 at Pittsfield,--all Free Will Baptist churches.

In May of 1881, he joined the State Association of Congregational Churches and Ministers in Michigan. In the fall of 1881, he entered Yale Divinity School. He took his third year in theology in the Divinity School of Harvard University.

His first church in the Congregational ranks was in Denver, Colorado, 1884-5. Here he founded the Plymouth Congregational church of the city. In this year, November 24th, 1884, his wife died.

In 1885, he was called to the pastorate of the First Congregational Church of Sedalia, Missouri, and was there until January 1, 1893, when he was called to the pastorate of the Edwards Church of Davenport. He was there only until October of 1894, at which time he accepted a call to the Tabernacle Church of Chicago.

In October, 1897, he was appointed by the governor and state board as chaplain and superintendent of the state reformatory of Illinois, located at Pontiac, and continued in this work until December of 1901. During these four years, he pursued non-resident courses of study in the Wesleyan University at Bloomington, Illinois, receiving as a result the degree of Ph. D. December 1, 1901, he accepted a call to the then Franklin Avenue Church





of Cleveland, Ohio. The name of the church now is "Puritan."

In April, of 1903, he was called to the Olivet Church of Los Angeles, California, and was there until 1910. In June of 1910, he accepted a call to the San Luis Obispo First Church, of California. In April of 1912, he was called to the superintendency of the Los Angeles county and city Detention Home, of the Juvenile Court, for dependent and delinquent boys and girls. He was in this work for two years. During the year 1915, he supplied churches here and there as he had opportunity. In January of 1916, he accepted a call to the Immanuel Church of Graham, California, a suburb of Los Angeles, at which place he is located as this sketch closes.

Mr. Boller ~~was~~ married for a second time in April of 1866, at Kansas City, Missouri, to Miss Emily Phillips.

Brother Boller is a contribution of Michigan institutions and the Free Will Baptist Church to Congregationalism. He has given us over thirty years of service, although he was in Iowa only two years. He belongs especially to Ohio and California. He is a man of marked characteristics, a strong preacher, faithful to all the interests committed to his care.



## Fifty third sketch

Carl F. Finger

Mr. Finger writes:

"Carl Friedrich Finger, son of Michael and Wilhelmine Finger, was born in the Village of Megow, by Pyritz, Germany, March 1, 1840. My parents sent me early to school, so when I was six years of age, I could read and write in the German language. When I was eleven years old, I went to the High School in the city of Pyritz, and graduated when I was fourteen. In the year 1849, I was converted, and after that time it was my desire to be a missionary. When Missionary Gutschluff, from China, came to his birth-place in Pyritz on a visit, it was my desire to go, when qualified, to China. But my parents went to America in the year 1855, and they wanted me to go with them, so I left my school, and came to Wisconsin.

"Here it was my desire to work for Christ. Here I came in contact with the Evangelical Association, and in the year 1860 I was ordained as a minister, and I was a minister of that church until 1889. When they had that bishop quarrel, I took my papers from them and went to Germany and studied Medicine. I came back in 1892 and settled in Charles City, Iowa.



"When I went to Des Moines to get my license, I met Rev. Jacob Henn and Jacob Fath, and they requested me to join the Congregational church, and preach again, and so I did, and was called to be the minister in Davenport, Iowa. Here I was the minister until 1899, when I was called to Parkston, South Dakota. Here I built a parsonage and a new church, and then I was appointed as General Missionary for the German work.

"In 1903, I was called as a minister to Chicago, and took charge of the German church on Leavitt Street, where I stayed until November of 1908, but as my wife was very sickly, on her account I retired and moved to Davenport, Iowa, my old home, where I am still residing. I supplied the German church when they were without a minister until they united with the Bethlehem Church. Now, when the health of my wife allows it, I do some evangelistic work and heal the sick. I thank the Lord for my health in my old age, and that I can do some good for the Lord's cause and the welfare of my people."

Brother Finger is a typical German in appearance and character. He is a tall, dark skinned, rugged, Teuton, with masterful ways and forceful address. Altho he has been in the United States over sixty years, he still speaks in broken English. He has associated continually with English speaking people, but all his ministry has been with





the German people and in the German language. His preaching, I have to depend on report, in part, is like himself--simple, natural, full of homely illustrations, but rugged and abounding in fervent piety. He will be remembered in the world for his own character and good work, and for the fact that he is the father of Lydia Finger, who for many years was an assistant to the Secretary of the Church Building Society in Chicago, and an effective and popular speaker for that Society as well as for the other societies of our church. She is now the wife of Rev. Harry E. Harnard, of Cedar Rapids.



## Fifty fourth sketch

John Theron Marvin

Under date of May 11th, 1916, Mr. Marvin writes:

"I am the eldest son of Henry Swezy and Hannah (Park) Marvin, and was born in Camden, Oneida county, New York, June 22, 1849. From this place, my parents moved to Iowa in March of 1853, locating on a farm three miles old north of Tipton, where we lived until I was fifteen years old. My father at this time exchanged this farm for a larger one six miles northwest from Durant, and we moved to this place in the spring of 1865. Later, he sold this and bought two hundred and forty acres of prairie land in Poweshiek county, on the county line west of Grinnell. To this we moved in January of 1868.

"My earlier schooling was in the home district school. This was followed by one year in the Tipton High School, and a fall term, 1867, in an Academy located at Wilton Junction. In the fall of 1868, I entered the Academy of Iowa College, later graduating into the College. I completed the work of the Freshman and Sophomore years in Grinnell. My Junior and Senior work I took in the state





University at Iowa City, graduating in the class of 1877.

"It was necessary for me to pay my own way through College, for the most part, which I did by working on the farm summer vacations, and teaching country schools winters. Between my Junior and Senior years, I took one full year out, and was principal of the city schools at Stuart. For a number of years, immediately following graduation, I was engaged in teaching for a number of years, first in Iowa and then in Minnesota. My first marriage occurred in 1874. I entered the service of the gospel ministry in Home Missionary work in Minnesota while I was teaching, and without any special theological training. The first two years of my ministerial service were combined with the last two years of my school teaching--a heavy load.

"In January of 1884, unconsciously on my part, I preached my try-out sermon in my home church, of which I was a deacon, in Benson, Minnesota. My pastor, Rev. C. A. Ruddock, was responsible. I supposed that I was simply helping him by taking that service, and I made the best preparation I could. Brother Ruddock was chairman of the Home Missionary committee of that Association. Very innocently, he would send me out to preach in different communities. October 12, 1884, he sent me to Campbell, seventy miles distant, where the people were anxious to secure regular preaching each



alternate Sunday. As a result of that visit, the people of the community appointed a committee to write to Brother Rud-dock, asking him to send me to become their leader. He earnestly urged me to give a favorable response to their appeal. I yielded to his pleading, and became their pas-tor for one year, being licensed to preach by the Minnesota Valley Conference.

"The work was congenial. Sec. John H. Morley of the Minnesota Home Missionary Society wanted me to become a regular member of his company of Home Missionary pastors. Believing that the Lord was calling me to this new work, I decided to give up teaching and give myself to Home Mission-ary service. Therefore, I tendered to the school board my resignation as superintendent of the Benson schools to take effect in June, 1885, with the end of the school year.

"As indicated above, I was in Campbell one year, October 12, 1884, to October 18, 1885. Then I was at Grace-ville from July, 1885, to July, 1887. My next field was Appleton, where I was in service from September 12, 1886, to July 1888. I was ordained at Appleton, October 28, 1886. From July of 1888 to July of 1889, I was at Hamilton. I resigned my work here, and went to Chicago with the hope that I might secure a church near enough to the city so that I might enter Chicago Seminary and take a course there. This hope, however, did not materialize. I had a wife and





five children to support. With each of my last three Minnesota pastorates, I did outstation work.

"My pastorates in Illinois were as follows: at Forrest, from September 22, 1889, to November 29, 1891, with an out-station; at Hillsboro from December, 1891 to September 17, 1893.

"I then came over into Iowa, and was at Anita from October 1, 1893, to December 8, 1895; and at Corning from April 26, 1896, to April 26, 1897. Following this is an interim in which I had ten years in business. But during these ten years, which I spent at Grinnell, I did supply work for one hundred and seventy one Sundays,--at Chester Center, forty seven Sundays; Kellogg, twenty one; Van Cleave, twenty six; Turner, twenty one; Genterdale, seven, and at various other places, forty nine. In January of 1908, I sold out my business, and again turned to the work of the ministry. In February of this year, Ogden extended me a call, which I accepted. This pastorate continued only till June of this year, when I broke down, and was obliged to go to a hospital for treatment. I thought it best to resign.

"By November of this year, I had sufficiently recovered my health to undertake work again and I accepted a call for one year to Cincinnati. This pastorate closed November 1, 1909. I then returned to Grinnell. Almost immediately, I received a call to Lake View, which church, I





served from December 1, 1909, till July 1, 1913, at which time a second break in my health came, and I was ordered by my physician to give up all active work. I accepted his prescription and again returned to Grinnell. Since that time I have supplied at Van Cleave fifteen Sundays, at Baxter, four, and other places, six. But health conditions again seemed to be such as to probably forbid any further continuance of supply service. I am glad however that I have been permitted to do something."

This is a good, faithful brother. He has done what he could in the ministry. He has been honest and played fair in business. He has been an ideal layman in the Grinnell church. As this sketch closes, he is at Rochester, Minnesota, undergoing surgical treatment the issue of which is doubtful.



## Fifty fifth sketch

## Raymond C. Brooks

Raymond Cummings Brooks, son of Rev. William M. Brooks, President of Tabor College, and Adelia Sophia (Jones) Brooks, was born in Tabor, Iowa, September 26, 1869. He was educated in the Tabor public school, in Tabor College, from which he graduated in 1891, in Oberlin College, where he spent a year of postgraduate work, and Yale Divinity School, from which he graduated in 1895.

In the summer of 1893, he went out to Elliott, Iowa, to supply during the summer, but was prevailed upon to remain for a year. He was ordained at Elliott, October 31, 1893, his father preaching the sermon.

During the year 1895-6, he taught in Tabor College. At the end of the school year, June 18, 1896, he was married to Sylvia Mabel Drake, of Tabor, a stepdaughter of Father John Todd, for thirty years pastor of the Tabor church. Later in the year 1896, he began a pastorate of four years at Eugene, Oregon. In March of 1900, he took charge of the Pilgrim Church of Oakland, California, and in November of the same year assumed the duties of minister in Mills College. In both of these offices, he continued until 1908,





at which time he accepted a call to the church at Walla Walla, Washington, and was there until 1913. Since July of 1913, he has been the pastor of the First Congregational Church of Berkeley, California, and Professor of Homiletics in the Pacific Theological Seminary.

From 1901 to 1908, he was a trustee of Mills College. From 1909 to 1913, he was a trustee of Whitman College, and since 1915, of Pomona College. He is on the Board of Directors of the Northern California Conference, and he is one of the directors of the National Home Missionary Society.

It will be seen from this sketch that he is a worthy son of President Brooks of Tabor College. He inherits his father's sterling qualities. He has breathed the College atmosphere from his babyhood up. He is a fine Biblical scholar. He illustrates his homiletical teachings in his pulpit, though he is not hampered by homiletical rules when he preaches. He inherits also his father's practical good sense, so that he is sought after to serve on college boards and national committees. His pastoral work in Iowa was confined to a single year at Elliott, but he is an Iowa boy, and an Iowa product, and a contribution of Iowa Congregationalism to the Pacific Coast.



## Fifty sixth sketch

Anton Paulu

In an autobiographical sketch, Mr. Paulu writes:

"I was born in Starkenback, Jitchin county, Bohemia, on the seventeenth of December, 1845. My father's name was Charles Paulu, and my mother's maiden name was Charlotte Hoffman. My father's occupation was the manufacturing of linen. When I was seven years of age, my father died, leaving mother with seven children. I was the youngest. After father's death, my mother continued to carry on his business with the aid of her children. She died twenty five years later.

"All the people of our vicinity were Roman Catholics with the exception of two families belonging to the Lutheran church of Krislitz, about two miles distant. The people said that these believed in nature as their only God. Although I never trusted the Catholic priests with their exaggerated doctrines, I considered it better because it taught us to have faith in an Almighty God.

"After finishing the public school at the age of twelve years, I studied German and French at home, believing it would be needful to me in my life work. In my study of German, I succeeded so far that when I was taken to the





Austrian army where I served three years, I could soon speak quite fluently. My fragments of French I never used.

"Upon my return from the army, a certain merchant wished to join into partnership with me and to extend our manufacturing business as far as possible. I realized my need of more education in order to carry on this work, so I entered a business college at Prague, but before finishing my course, the Board of Trade in Vienna failed, and all lines of business were stopped for a while. It was then hard for me to decide what to do. Having a good talent for art, I devoted some of my time to its study. I became very much interested in this new work, and planned for a thorough course of study. After painting several portraits of my friends, I started in landscape pictures. Then came another disappointment. I was color blind, and could not follow an artist's career.

"In the course of time, I came in touch with the missionary work in Prague, which was conducted by Dr. Clark and Dr. Adams, who is now the vice president of the American Tract Society in Chicago. I became a Protestant Christian, and was taken into their church. One of our ministers at Prague greatly encouraged me to enter the ministry. He suggested that I go to St. Chrischona, a theological institute in Basle, Switzerland, for ministerial training. When I hesitated, he said, 'You know what you should do, but you seem to resist the will of God.' I finally decided to go.





At this time, the manager of Bible stores in various countries urged me to accept the management of his Bible store in Russia. He wrote me personally to visit him on my way to Switzerland. When I arrived at his home, I told him of my plan. Even though I did not accept his offer, he promised to have a place for me if I should be discontented at school.

"In 1880, I began my four years' course at St. Chrischona. The students were expected to work a certain length of time every day. The institute covers about one hundred acres of land. The students are required to work the first year three hours a day, the second year two hours, and the third year one hour a day. The fourth year but little work is required, except during the vacation when all the students work in the fields. All the students of the third and fourth years were called upon to preach once or twice every Sunday in the country churches in Baden, and Switzerland, for which these churches supported the institution. There is no tuition to be paid, and both board and room for the students are free.

"As graduation day was approaching, the president called me to his office to discuss my future work. His intentions were to either send me to Menedorf, Switzerland, as an assistant preacher, or to have me remain at St. Chrischona as a teacher of Bible Study. But Dr. Clark summoned me to Prague, where I preached for three years following my graduation.



"In 1886, Miss Marie Harolat and I were married, Dr. Clark officiating. When I heard of the many thousands of Bohemians in America without the gospel, I at once longed to come here and preach to them. In 1887, I came to America to assist Dr. Adams in his Slavic work in Chicago. However, at the end of two years, on account of my wife's and baby's poor health, I was compelled to look for work elsewhere, preferably in the country. In the winter of 1890, we went to Omaha, where I took charge of the Bohemian Presbyterian church. I was ordained in the First Presbyterian Church on the eighteenth day of January, 1890. Besides in Omaha, I preached in four churches in Nebraska, Wahoo, Weston, Clarkson and Howells. When the Omaha people wanted a minister for themselves, we moved to Wahoo. The above four churches were undenominational. They were visited first by laborers who were sent there by the Congregational Home Missionary Society. Dr. Shauffler paid me a visit, asking me whether the four churches would not join the Congregational Conference. I promised to do all I could, re-joining the same myself. As soon as I told the people of Dr. Shauffler's proposition, it caused much agitation among the members, and at last ended unfavorably to my wishes.

"We then came to Vining, Iowa. On the 19th of August, 1916, I will complete my twenty second year of ser-





vice in this community. Here I have met with many discouragements, and yet have many difficulties to overcome; but I hope that with God's help I will be successful, and that someday I will see clearly the fruits of my work."



## Fifty seventh sketch

Charles W. Stark

From Aurelia, under date of April 24, 1916,

Mr. Stark writes:

"Charles William Stark, son of John F. and Mary Bieck Stark was born in Rome, Jefferson county, Wisconsin, on the 28th day of April, 1863. On the 23d day of August, 1888, I was married to Miss Annie Keithie Marsden. Four children have been born to us.

"I was brought up on a farm, going to school during the winter months until I was eighteen years of age, when I attended the High School of Lake Mills, Wisconsin, and then returned to the farm for a few years more. Up to this time, I had fully decided to make farming my life's work; but during my last year on the farm, I was converted, and then at once decided to yield to a lifelong feeling that the Lord wanted me to devote my life to the work of the Christian ministry.

"For three years, I attended college, after which, I, in order to pay off my college debt, and also because of the benefits I might derive from the work, I taught school for one year. After this, I supplied a



church in Illinois for a few months, when I began my real ministerial work at Genoa Bluffs, Iowa. I was ordained there October 5, 1893, and spent seven of the happy years of my life on this our first field. I began to preach there for \$450 per year, when I was offered \$900 to continue as a teacher. Though we received a unanimous call to remain at Genoa Bluffs for the eighth year, yet on account of better school advantages, we accepted a call from the church of Hillsboro, Wisconsin, where we spent two and one half years. At this time, the church of Sun Prairie, Wisconsin, was vacant, and because it was near our birthplace and relatives, we accepted the call and spent eleven and one half happy years there. Then, on May 1, 1914, we came back to the good old state of Iowa, locating at Aurelia.

"All our relations with the various churches have been the happiest, and for that reason we have enjoyed our work in the Christian ministry more than I can tell. All our ways have been 'ways of pleasantness.' Perhaps this is one reason why our only son has also entered the great calling of the ministry, and why all three of our daughters are active workers in the church. If I had my life to live over again, while I would make many changes, yet I would choose again the greatest work to which a man can devote his life, namely the Christian ministry."





## Fifty eighth sketch

Clarence R. Gale

From Seattle, Washington, under date of June 1, 1916, Mr. Gale writes:

"I was born at Guise, Pennsylvania, in 1855; fitted for college at the Jamestown, New York, High School; graduated from Oberlin College in 1880, and from Hartford Theological Seminary in 1885. I also took a postgraduate course at Hartford in 1896, at this time supplying the Eastware Congregational Church, in Massachusetts. In 1887, I was assistant to Rev. Dr. W. T. Eustis, of the Memorial Church, Springfield, Massachusetts. I was ordained at Fitchburg, Massachusetts, December 28, 1887, and began the ministry of the Calvinistic Congregational church of Pittsburg, January 1, 1888. I was married in September of 1889 to Grace E. Gilberth, of Somerville, Massachusetts, formerly a teacher and speaker for the New West Education Commission. She died in 1899. I resigned at Fitchburg in 1893, and accepted a call to the First Congregational Church of Marshalltown, Iowa.

"Owing to the illness of the family, I returned to New England in 1898, and served for two years as the



field secretary of the Cuban Industrial Relief Fund, of which Dr. Lyman Abbott was president. I was sent to Cuba in 1899 on a tour of inspection of industrial conditions, and on my return I spoke in many of the New England churches in behalf of Cuban relief. I served in 1890 as the field secretary of the Boston Committee of one hundred in behalf of India Famine Relief.

"January 1, 1901, I accepted a call to the Plymouth Church of Spokane, Washington. In 1902, I married Esther Spencer, of the town Spencer, Iowa, formerly a teacher in the Marshalltown High School, and a graduate of Iowa College in the class of 1892. One of my two sons is a graduate of Whitman College.

"In 1904, I became superintendent of the Congregational Church Extension Society of Seattle, a position which I still hold. I am also editor of the "Washington Congregational Conference." I write occasionally for the denominational papers and the local press.

"On returning from Cuba, I wrote 'Some Shine and Shadow in Cuba,' which was published in the Congregationalist, and afterwards in pamphlet form."

Mr. Gale belongs to the East, and the Middle West, and the Coast. He gave us five years of efficient service in Marshalltown, as noted. He has been already superintendent of city missions in Seattle for twelve years, and gives no token of retirement. We count him as one of us,





partly because he came into one of our best families to find a helper in his work. But we esteem him very highly in love for his own sake, and for his work's sake.



## Fifty ninth sketch

## William J. Hindley

William Jonathan Hindley, son of Rev. Dr. J. I. Hindley, a well known Congregational minister of several Canadian churches, and Hannah Lister, a distant relative of the late Lord Lister, was born in Ontario, Canada, November 10, 1872. He received his primary education in the public schools of Ontario and Quebec, and in the Congregational Academy of Weeping Water, Nebraska. He studied at Oberlin College and Oberlin Seminary, with the class of 1894, and was licensed to preach by the Mitchell Association of Iowa in April of 1892. He supplied during the summer vacation of 1892 at Orchard, Iowa, at which time he was licensed.

After several years of service in Ontario, Mr. Hindley went to Spokane, Washington, where he was pastor of the Pilgrim Church, for nearly eight years, resigning his pulpit in 1910, just at the time when the city was voting on the adoption of the commission form of government. Being urged by the business men of the city to become a candidate under the new form of government, Mr. Hindley finally agreed to make the race and was returned to the office of commissioner by a very large majority. He was elected by his fellow commissioners as president of the commission



and mayor of the city, and served in that capacity for four years, when he resigned to accept the pastorate of the Central Church of Winnipeg, Manitoba, beginning his work with that church December 1, 1914.

Central Church is not only the largest Congregational Church in Canada, but has the largest audiences of any church of any denomination in the Dominion, the evening audiences scarcely ever falling below an attendance of two thousand people, with a large preponderance of men in regular attendance.

Mr. Hindley has always taken a wide and active interest in all questions of aggressive social improvements, and his pulpit is one of the centers of inspirational and educative influence along all lines of moral reform and Christian citizenship. He enjoys a wide connection on the lecture platform, and is an honorary member of many commercial and fraternal organizations, where his addresses on business ethics have been widely recognized.

Since his coming to Central Church, in spite of the removal of over 35,000 people from the city, on account of the war, and general financial depression, the church has more than maintained its place in the life of the city. Over two hundred members have united with the church, one hundred and sixty of these on profession of faith.





Mr. Hindley was married October 2, 1895 to Miss Ada McKee, the only daughter of a good Congregational deacon of Bellwood, Ontario, Canada. To this home there has been born two daughters, Berta in the University of Washington, Margaret in the Central Collegiate of Winnipeg, and one son Philip still in the Grammar grades.

Just as we are closing this sketch word has come that Mr. Hindley has received a unanimous call to the First Church of Omaha, Nebraska, and he has the question of acceptance under advisement.



## Sixtieth sketch

## Henry Harvey Long

From Des Moines under date of May 1, 1916, Mr. Long writes: "I was born in the city of Erie, Penn. December 29, 1846. My father's name was Christian Long, and my mother's maiden name Anna Heiss. Both of my grandparents were ministers. When I was only three months of age my parents moved to what was then the far West, settling on a farm near Greensburg, Ohio. My parents belonged to the Evangelical Association, of which I also became a member at the age of seventeen.

I had some educational advantages in my youth as the Evangelical Association founded an institution of learning at Greensburg, principally to educate young men for the ministry. Altho I did not take Theology, yet I attended this school for six years.

At the age of twenty two I was joined in marriage to Miss Helen Earnsberger, a teacher in the public schools, and soon after we moved to Iowa, near Mason City. To us was born a son, whome we named Charles, and who is now living in California.

At that time my call to the ministry became clear, and 'I was not disobedient to the Heavenly vision'.





The great need of men for our western mission field at that time made 'an open door'. The Des Moines Conference of the Evangelical Association received me at once, and ordained me April 15, 1878, and sent me to Iowa Center, Story County. I also had a Theological Course Assigned me. This, together with my sermon preparation, church work, and long travels, made a strenuous life to the 'raw recruit'. I had six appointments, a long drive, preaching three times every Sabbath, besides week day nights. I well remember my first sermon, how tremblingly I faced a crowded school house audience. Somehow, and from somewhere help came, and the word of the Lord was honored. As I look back to those days I wonder how it was possible to do the work of so extensive a field with so little experience. But the Lord greatly blessed the weakness of the boy. I held specially evangelistic services at all my appointments, and great numbers were added to the church.

From here we moved to Greencastle. With this church I served four other churches, and it was a thirty miles drive to the farthest point. In this field also I preached three times every Sabbath. These long drives were severe during the winter months, and I suffered much from exposure. I remained on this work three years, when the church sent me to Eldora, Hardin County, as a missionary. I am not quite sure but that it covered the state. However I restricted myself to the County, holding evangelistic services



almost continually during the winter for twenty five miles around.

The following year we moved to Center Point. There were six appointments on this work, and preaching three times every Sabbath, besides several week night appointments. These churches were from five to ten miles apart.

Our next move was to Marshalltown, a city charge, and perhaps one of the most pleasant and successful pastorates in my ministry. Much of my work was in touch with railroad men. We were known as the Railway Church. Thru the efforts of the membership, the Railway Y. M. C. A. became a fact, and to this day the Iowa Central (now the M. & St. L.) pays the Secretary in acknowledgment of what was accomplished for the betterment of their employees. I baptised Winfield McClure, the well-known christian engineer, who was converted on his engine, and afterwards was instrumental in introducing that division of trainmen almost unanimously into the Christian life. The entire three years of my stay with this church was a continuous revival, and confessions of faith were expressed at our services.

We now moved to West Des Moines, where we found a well attended live church. We had many accessions every year--the third year one hundred and eight on Confession of Faith. At my own request, we then moved to Lisbon, the church being an easy church to serve, which seemed





necessary to recover my health from the strain of the hard work and exposure of former days.

I served this church one year only, and then in 1893 accepted a call to the Congregational church at Tipton, changing my church relations. I became a member of the Grinnell Association. During the second year a move was made to merge the Congregational and Presbuterian churches into one. This was accomplished, and the Presbyterian pastor continued to serve the united church.

We then came to Des Moines, retiring as I supposed, but the Trustees of the Bondurant church were looking for a supply for their new church, and prevailed on me to serve until a regular pastor could be secured. To this I agreed, and continued to serve the church for nearly four years. Afterward I gave seven months of my time to the new Mission at Adelphi. I preached the first sermon in the new church. I was twenty one years in the active ministry in charge of churches, and I have been a member of the Grinnell Association for twenty three years."

Brother Long tells the story of his life well. Perhaps there is no occasion that anything should be added. He did his work in the ministry with great thoroughness, devotion, and success. For many years he has been a member of the North Park Church, Des Moines, and he has been as faithful in his duties as a parishioner as he was as a pastor.





Sixty first sketch

Andrew Philip Orth

From Genessee, Idaho, under date of June 14, 1916, Mr. Orth writes: "I was born on a farm near Fort Recovery, Ohio, September 20, 1860. I am a mixture of sturdy German and English stock, and come from a long line of preachers and educators. My father, John Orth, was born in Germany, and was a descendant of the old house of Orths whose members were associated with the educational forces of the German Empire for more than a century.

My mother, Katherine Orth, was a descendant of the old English family of Penns, of which William Penn, so conspicuous in American History, was one of the prominent members.

As might naturally be supposed, my ancestors on the father's side, were Lutherans, and on the mother's side Quakers, many of whom were ministers in Pennsylvania, and the New England states. My mother was the daughter of Rev. Henry Wissler, D. D., who was famous throught Pennsylvania in his day as a preacher and educator and an organizer.

The home into which I was born was an ideal Christian home, for both my parents were deeply religious, and always took time on the farm for family prayers. The earliest recollections I have are those of mother reading from the Bible, and father leading in prayer in the early



morning of each day.

Naturally I became a Christian quite young--taking a definite stand for Christ when about fourteen years of age. I am the oldest of four sons, three of whom are ministers. From early boyhood I had the ministry in mind, and the conviction that I should become a minister became stronger as I grew older.

I preached my first sermon in the old home church, when I was but twenty one years of age, my parents and brothers and boyhood playmates forming a part of the audience. I preached frequently thru all my College life, and every Sunday thru all my Seminary days.

I lived on the farm, and attended the district school near by until I was fifteen years of age, at which time I was sent to an uncle in Des Moines, Iowa, to attend school there. At the age of twenty one I returned to Ohio, and a year later began study in the Northwestern College. Here my health broke down, and I was unable to finish the course, because of a nervous affection, from which I suffered for five or six years. Before completing my Theological studies, I was ordained. This was April 7, 1888.

After my health had improved, I finally entered the Chicago Theological Seminary, from which I graduated in 1894. Just before entering the Seminary I was married October 13, 1890, to Miss Mary Lillian Stines of Richmond, Indiana. Miss Stines was the only daughter of a pious Lutheran family.





She was carefully educated in the High School and College in Richmond, and was also graduated from the State Normal, and was teaching at the time of our marriage, in the city schools. I was very fortunate in this choice of a helpmeet, for to her fine social qualities and intelligent piety must be attributed a very large part of my success in the ministry.

To the earnest solicitations of former parishoners who had come West, and with the desire to do Christian work where most needed, we came to this great Northwest in 1907, where we have been greatly enjoying missionary work in a new country. Our first pastorate after coming West, beginning November 1st, 1907, was at St. John, Washington. This was followed by another at Lewiston, Idaho beginning November 1st 1910, after which in 1912, we came here to Genesee, Idaho, where we have now spent four years in one of the most delightful pastorates of our lives. The climate here is fine, the people are warm hearted and cordial and very appreciative of any Christian work done in their behalf.

Our aim is to preach the old Gospel in twentieth century terms, and to blend the intellectual and spiritual elements in all our preaching and work. To this fact we attribute a large part of our success."

The Lewiston people, at the time of his pastorate there, testified: "Dr. Orth's past record shows his to be a popular pastor, and especially successful in winning men



and in building up the church which he serves. His sermons are strong and to the point. He has a strong personality which is effective in winning men to their duties toward God."

In a private note, Mr. Orth writes: "You might be interested in my little family, so I will say that our baby is twenty four years old, and expects to enter Johns Hopkins next fall for a medical course, Our two girls, one seventeen and the other twenty two are both taking musical courses, the older in the Whitman Musical Conservatory, with a view to becoming Superintendent of Music in the public schools. We have been talking some of going back to the middle West after our children graduate here, and we close our work in Genesee. Our children seem to want to go back to Illinois, or Iowa, later. Mrs. Orth wishes to be remembered to you. She is in the best of health here in the West--much better than back in Illinois."

This sketch sets before us in distinct outline the person, and character of this good brother. He has done excellent work in all the fields in which he has labored, and we are glad to enroll him among the men of our Iowa Fellowship.



## Sixty second sketch

## Henry M. Herrick

Henry Martyn Herrick, the son of Leonard E. and Susan B. (Coffren) Herrick, was born on a farm near Rockford, Illinois, June 16, 1861. He attended the district school of his neighborhood, and the Rockford High School. He was in Beloit College for two years, but graduated at Amherst in 1884, and took his Master's Degree in 1887. He graduated from Yale Divinity School in this same year 1887. Later in 1900 he had a Ph. D. in New Testament, Old Testament and Sociology from the Chicago University.

His first pastorate was with the Second Church of Winona, Minnesota, beginning directly after his graduation from the Seminary. He was ordained at Winona, December 28, 1887. While in this pastorate, May 8, 1888, he was married to Miss Alma Simmons Crouse of

He died March 31, 1914. Their son Winfred C., in his sixteenth year, graduated with honors from the St. John's Military Academy of Delafield, Wis. He graduated June 11, 1916.

From 1889 to 1893 Mr. Herrick was pastor at Morris, Minnesota, and from 1893 to 1896, he was at Charles City, Iowa. His coming to Charles City was noted in Congregational Iowa, in November 1893, as follows: Rev. Henry





Martyn Herrick of Morris, Minnesota, has accepted a call to this church. He will find a large and delightful field in which to do the Lord's work, and reports indicate that Brother Herrick is the man for the field. He followed Rev. Charles Noble, who became a Professor in Iowa College.

Brother Herrick was a good deal handicapped in his Charles City pastorate by reason of ill health. In the December issue of Congregational Iowa in 1894, we read: "Brother Herrick has been off duty for several weeks, by reason of illness in the form of typhoid fever." We are not surprised, therefore, in March of '95, to read: "Brother Herrick has resigned. His prolonged illness makes it necessary that he should take this step."

From Iowa he went to Illinois, locating in 1896 in Carpentersville, where he was in service for about four years. In 1900 he went from the pulpit into the school room, and taught at Dundee, Port Byron, and Stockton, Illinois.

In 1908 he again took up the pastorate for a short time, and for three years was in service at Kingfisher, Oklahoma. He then returned to the school room, and was for awhile again at Stockton, Illinois. Now, in 1916, he is teaching the Languages in Rockford, Illinois.

We have already noted the death of Mrs. Herrick. It will be seen by the sketch, that Mr. Herrick was in Iowa only a short time. He belongs to Illinois. We are



glad, however, to give him a place among the good men who have wrought in Iowa.





## Sixty third sketch

## Carl E. Sinclair

Carl Edwin Sinclair was born in Lowell, Vermont, in the year 1864. He entered Oberlin Seminary from Morrisville, Vermont, in 1890, and was there for two years. He was ordained September 1st, 1892 at Clay Center, Kansas. May 3, 1893 he was married to Miss Ella Horn.

In October of 1893 he began a pastorate of three years at DeWitt, Iowa. In 1896 he took charge of the work at Algona. The year 1897 finds him at Farmington, New Hampshire. In 1903 he was listed in the Year Book at Mill Valley, Calif. In 1904, according to the Year Book, he had given up the ministry, and was in secular employment, with residence at Petaluma, Calif. Since that time he has continued in business, living at various places about the Bay, Berkeley, Oakland, San Jose, etc.

Mr. Sinclair was a man of charming personality, having attractive face, and a beautiful spirit. No doubt he would have continued in the pastorate if he had had more thorough preparation for the work in scholastic and theological training.



## Sixty fourth sketch

## Herman Parker Fisher

In 1910 Mr. Fisher writes: "I was born in Westboro, Massachusetts, December 27, 1854. I was brought up to work on the farm in the saw mill and grist mill which my father owned. The forge, the lathe, and the carpenter's bench were familiar to me from childhood. I went thru the schools of my native town, and was graduated from the English course in the High School, and later from the Classical course, being salutatorian of the class. I was graduated from Amherst College in 1880, and from the Hartford Theological Seminary in 1883. I took the advanced course, or scholarship year of study, in the same seminary, making History my major, and Hebrew Greek and Theology my minors. In the autumn of 1884 I took the course of lectures on 'The Ethnic Religions', which Principal Fairbarn of England gave at Andover Seminary.

During the Senior year of the Seminary course I was acting pastor of the Second Congregational church of Huntington, Massachusetts, and during my fourth year I was acting pastor of the First Church of Andover, Conn.

In October of 1884 I accepted a call to the First Church of Ludlow, Vermont, and on Feb. 4, 1885 was ordained there, Pres. Cyrus Hamlin of Middlebury College preaching the sermon. I was pastor at Ludlow for five years, after



which I took a year for special study.

In 1890 I was called to Clarion, Iowa, and was acting pastor there for one year. This was followed by the pastorate of the Congregational church of Ortonville, Minn. where I was installed in February of 1892, and dismissed in December of 1894.

Accepting a call to the first church of Crookston, Minn. in December of '94, I was installed in February of '95, and remained as pastor in that place for about ten years. Following this pastorate, I was for three years General Missionary under the Congregational Home Missionary Society in Northern University. In the autumn of 1907 I accepted a call to the Congregational Church of Elmore, Minn.

I am at present, in 1910, taking a course of study in History, and supplying churches in New York and New England. According to the Year Book, since 1909, he has been located at Westboro, Mass., where, as the sketch closes in July of 1916, he is still resideing.

It will be seen from this sketch that Mr. Fisher was in Iowa, for only a singly year. He belongs to Minnesota, and to New England, especially to Westboro, Mass. where he was born, and where he is now residing.





Sixty fifth sketch

Charles E. Taggart

Charles Ernest Taggart, son of Samuel and Fanny (Bacon) Taggart, was born in a little log house on a farm in Lennawee County, Michigan, January 28, 1858. His great grandfather, on his father's side was Rev. Samuel Taggart, a widely known minister of Franklin County, Mass., and his father's mother was a Fiske of the family of Pliny and Fidelia Fiske.

Charles Earnest was the youngest of five children. When he was seven years of age, the family moved to a farm three miles north of Olivet, Michigan.

He was graduated from Olivet College, Valedictorian in 1883. After his College course he taught for a time, picked up his theology in private study, and was ordained at St. Ignace, Mich. July 14, 1886. January 28, 1886, he was married to Estelle Hart, the eldest daughter of Deacon Oscar Hart, of Waucosta, Mich. The acquaintance began in College days, Miss Hart being a classmate at Olivet.

His pastorates have been as follows: St. Ignace from November 1885 to April 1889; Red Cloud, Neb. from April 1889 to April 1891; Rockford, Iowa, April 1891 to April of 1896; Elkpoint, S. D. from December 1896 to Oct. 1899; Three Oaks, Mich. from October 1899 to October



1902; Lichfield, Mich., from April 1903 to April 1911; Reed City, Mich. from April 1911 to June 1912. At this time he began a pastorate at Charlevoix, Michigan which now of July 1916 is not completed.

During his pastorate at Rockford two of his four children were born. The oldest child, Kenneth Oscar, died at Hillsdale, Michigan at the age of twenty.

Mr. Taggart is a member of the Board of Trustees of the Michigan Congregational Conference. He has represented his local association in four National Councils: Chicago 1886; Boston 1910; Kansas City 1913; New Haven 1915.

For five years he was a member (and for three years Registrar) of the Mitchell Iowa Association; 'the finest, choicest, and most delightful fellowship that any man could ask for.'

His bow still abides in strength. He preaches three times every Sunday; and takes a fifteen mile ride every Sunday afternoon to reach his out appointment.

A daughter graduated from the Yipsilanti Normal School in 1915 with a teacher's life certificate. A son is a senior at Earlham College, Indiana. The youngest child a son, expects to enter College next fall.

Brother Taggart is simply one of our good men, faithful, cheerful, constant, uncomplaining in his work; and his labors have been crowned with success.





Sixty sixth sketch

Frank G. Wilcox

Frank Glen Wilcox, son of Edward M. and Amelia A. (Wadsworth) Wilcox, was born in Milwaukee, Wis. August 4, 1865. He began his education in a district school in Cook Valley, near Bloomer, Wis., and finished the Grammar school at the Whitewater Normal in 1880. He entered the preparatory department of Yankton College in October of 1882, and was in that institution for five years. He spent the year 1887 and 1888 in Oberlin College.

In the summer of 1888, for three months he supplied at Miranda, S. Dak., and organized a church there. He entered the Chicago Theological Seminary in the fall of 1888. In the summer of 1889 he supplied the church at Beresford, S. Dak. and at Alcester in 1890.

At the end of his second year at the Seminary he dropped out for two years. In the fall of 1890 he was called to the Grace Church at Chicago. In 1892 he took charge of the Mayflower church, a branch of the Leavitt Street church. He graduated from the Seminary in May of 1893, and was called to the church of Mason City soon after graduating. In the Congregational Iowa for July of '93, we read: "Rev. T. G. Wilcox of Chicago Seminary has



accepted a call to Mason City, and begins August first." The pastorate closed with the year, 1896, and Congregational Iowa sums up his work as follows: "During Brother Wilcox's pastorate of three years there were one hundred and seventy five additions to the church, the net gain in membership being one hundred and fifteen. There is no break in the pastoral service by Brother Wilcox's removal. The new pastor, Rev. Charles H. Rogers of Kenosha, Wisconsin is now on the ground."

Nor did Brother Wilcox lose any time. He went at once to Manson, where he found an open door and large opportunities. He was at Manson, however, only two years, In November of 1898 we read from Congregational Iowa: "The Congregational church at Manson and Center have granted their pastor, Rev. Frank G. Wilcox, a three months' leave of absence. Mr. Wilcox has been threatened with nervous prostration, and his physician advised a change and rest. The people were unwilling to part with their pastor, and therefore voted unanimously to ask him to resume the work January first, if his health would permit. Rev. D. D. Bean, formerly of Fayette, is supplying the field. Just recently, the Manson church passed through a successful union meeting, under evangelists Cordner and Pugh. About eighty were added to the churches, and the spiritual life shows a marked uplift."





His next pastorate was at Britt. In the March issue of Congregational Iowa for 1900, we find this record: "Brother F. G. Wilcox, who, since graduating at the Chicago Theological Seminary, has had pastorates at Mason City and Manson, has accepted a call to Britt. Most hearty congratulations to both pastor and people!" His pastorate here, however, was a short one, being less than two years.

Early in 1901 he became the pastor at Green Mountain. The April issue of Congregational Iowa reports: "Brother F. G. Wilcox, late of Britt and Hutchins, is now the pastor of this church. This is just as it should be." This pastorate also was a short one. In 1903 he moved up into Minnesota, and for two years supplied the church at Zumbrota. In 1906 he went into business, and so continued for about six years, a part of this time residing in Tabor, Iowa and a part of the time in Kansas City, Mo.

In 1912 he took up the work for the Society of the Friendless, which cares especially for ex-prisoners. He is now in 1916 Field Secretary of the National Public Welfare League.

In a private note, Mr. Wilcox writes: "My mother whom you will remember lived with us, is a great invalid. She has not been out of her chair night or day for months. The children are growing nicely, and the oldest boy is married, and working for a wholesale hardware house. He lives over in Kansas City, Kansas. The daughter who was





born in Mason City twenty one years ago, graduated from the Northeast High School of the city at the head of her class of one hundred sixty students. The cripple boy still limps, but is well and very active. He gets around some, but will be under something of a handicap all his life. The feet are much better than they could have been if we had not done all that we could for them. We hope to be able to operate once more. The two younger children are normal in every way, and a great comfort to us all."

It will be noted that Mr. Wilcox was early turned aside from pastoral work. Just why I do not know. In one of his communications he writes: "Went into business because of a son born cripple." Just why this should take him from the ministry is not apparent. His physical and mental make up required an unusual amount of physical exertion. While in the pastorate he must needs have a garden, a chicken yard, and a pen full of rabbits. He did not like to be shut up in the study. He was not a natural student. So he dropped into semi-secular employment. It must be at least semi-religious, however, or humanitarian, and for the uplift of his fellowmen. So for a time he was financial agent of Tabor College, and then later he went into the Society for the Friendless and the Public Welfare League. He has always been a friendly man, and ready to extend a helping hand for any that were in need.



## Sixty seventh sketch

## Dow L. Hilliard

Dow Lee Hilliard was born in Colebrook, New Hampshire, August 30, 1858. He graduated from the Essex Classical Institute in 1886, and from Oberlin Seminary in 1889. He was ordained in Berlin, Nebr., where he had a short pastorate, Sept. 11th of this year 1889.

December 3, 1890 he was married to Miss Anna P. Phillips of Weeping Water, Nebr. From 1890 to 1893 he was pastor at Wisner, Nebr. In 1893 he came over into Iowa, locating at Decorah. Congregational Iowa for December 1893 reports: "The church has been pastorless for some months, but it is so no longer. Rev. D. L. Hilliard of Verdon, Nebr. was called on his record, without candidating. He has accepted the call, and is now on the ground. One of the brethren from Decorah writes: 'We all like him'."

While in this pastorate, his first wife having died, December 18, 1895, he was married to Miss Belle C. Harriman. June 1896 records his resignation, at which time he took charge of the churches at Earlville and Almoral.

In 1898 he returned to the East, and settled first at Hardwick, Vermont. In 1900 he was called to





Cabot, Vermont, and this was his home for about a dozen years. While here, from 1901 to 1903 he was Superintendent of the public schools of the town, and from '04 to '06 he served the Commonwealth as a member of the State Legislature. In 1912 he became pastor of the church at Rindge, N. H. where he is now in service.

I have only a shadowy vision of this brother. If I am not mistaken, he was rather small in physical proportion, but he was very active in mind, with a good business head, as well as a ready tongue for address. He came out to the middle west, but he is most at home in New England.



## Sixty eighth sketch

Charles E. Cushman

Charles Eben Cushman son of Charles W. Cushman was born in Alton, Ill. June 10, 1870. His father was at that time Superintendent of the public schools in Alton. Tubercular trouble compelled him to give up work in the school room, and so the family in 1874 moved to Grinnell. The father died in 1877, and the mother took up the task of supporting the family. For many years she had charge of the old boarding hall for lady students. By a life of unusual activity she was able to keep her four children together, and to prepare Charles for the ministry. He attended the public school in Grinnell, and graduated from the College in 1891. On the Sunday that President Gates preached his first Baccalaureate sermon to the class of 1891, Charlie hastened home and walked to Newburg, where he preached his first sermon in the afternoon. During this vacation he preached at New burg every other Sabbath. In September of 1891 he went to Chicago Theological Seminary, where he graduated in 1894. During the first Seminary vacation he preached at Ovid and New York in the southern part of the state. The second vacation he preached at White Cloud, Kans. The church had been without a pastor for years, but revived, and at the close of Mr. Cushman's



vacation announced that they were going to wait for him to finish his course, and then call him to the pastorate. He accepted the call in May of 1894, and served the church for two years. In 1896, Sept. 19th, he was married to Belle M. Chapman of White Cloud. He held pastorates in Kansas at Argentine in 1896, Russell from 1897 to 1899, and Bethel, Kansas City, from 1899 to 1901. In 1901 he returned to Iowa, locating at Avoca. Some of the Congregational Iowa reports of this pastorate were as follows: "We take special pleasure in reporting that one of our boys, 'Charlie' Cushman, as we call him, a Grinnell boy, a graduate of Iowa College and Chicago Seminary, has accepted a call to the Avoca church. This means prosperity for Avoca." In March 1902: "The year closed with all bills paid, and \$100 in the treasury." Mr. Cushman always looked well to the financial affairs of the church, August 1902: "There has been a wonderful improvement here in our First church under the leadership of G. E. Cushman. Audiences are large, especially in the evening. The people surprised themselves the other day in their Home Missionary offering". October 1902: "Avoca is moving on harmoniously and strongly to better things. Of course the people are hopeful and happy. The social life of the church is active and wholesome. A little girl came into the home of pastor Cushman a few days ago, and settled down for a protracted stay." So the





children kept coming until there were four brothers to keep company with the sister. January 1903: "Within the past year the church sold the old parsonage for \$920, and built a new one, costing about \$1500. In addition to this about \$400 was expended in making repairs on the church building. All the funds necessary for these improvements have been provided excepting about \$80. Pastor Cushman is doing a grand work in this field." February 1904; the pastor writes: "We had a fire in our church building last Wednesday, damages about \$200. The loss was covered by insurance, and adjusted at once. The carpenters are at work, and we hope to have the building in better shape than it has been for some years." June 1904: "The church has recently assumed self support. The credit of this forward movement is to be given in large part to pastor C. E. Cushman who inspired the people to take the step. We are confident that there will be no backward steps at Avoca."

In 1904 Mr. Cushman accepted a call to the church at Victor, and was in service there for four years. He then in 1908 went to Anita, and was there until 1912. In both of these fields he had success, building up the churches numerically and spiritually, and adding to their financial resources.

Feeling the wear of continued service, he took a vacation for one year, which he spent upon a farm in



Missouri, In December of 1913 he took charge of the church at Monticello, where he is now in service.

Congregational Iowa, for December 1913 reports:

"Rev. Charles E. Cushman has been given a unanimous call to this important field. Brother Cushman is well and favorably known in our Iowa Fellowship, having served as pastor at Avoca, Victor and Anita. For the last year he has been gathering physical strength from the working of a farm near Sedalia, Missouri. The new pastor began his work at Monticello December first."

In February of 1914 Mr. Cushman writes: "We had our annual meeting last Thursday. Over a hundred sat down to the table together as a large family, and afterwards conducted the business of the church. A very small indebtedness was raised on the spot so that the church starts the new year with a clean record, and it seems to me a very good outlook for work. Thirteen members were received at the January communion." In this connection Brother Cushman confesses that he thought it would be nice to stop preaching for a while, and go on to a farm, but he says: "It is like the cow looking over the fence. Really the stuff is not there. It seems mighty good to be back in the pastorate."

'Charlie' Cushman belongs to Iowa, and especially to Grinnell. He spent nearly all his childhood here and attended the public school, the Academy and the College. All his public ministry, excepting five years,





has been given to Iowa. Physically he is not large, but he is stout and strong. Mentally he is not brilliant, but he is a diligent student and loves his books. He preaches good, instructive sermons, and gives intellectual as well as spiritual stimulus to all his people young and old. He is almost a model pastor. He cares for his people more than for his sermon or his books. A kinder or a more sweet tempered pastor, there is not in Iowa or anywhere, nor one that is more unselfish, or more devoted to his parish. One of the best products of our Iowa institutions is this boy, and this man, 'Charlie' Cushman.



## Sixty ninth sketch

## Arthur L. Weatherly

Arthur L. Weatherly was born at Simcoe, Ontario, March 30, 1868. His father was John Weatherly, and his mother, Marian Jackson. The family moved to Iowa in 1869, and first settled in Ossian. The following year they moved to Osage, where the father engaged in business as a merchant tailor.

Arthur attended the public schools of the town, and afterward entered the Cedar Valley Seminary, from which he graduated in 1888. The following year, he entered Grinnell College, in the class of 1892, with which he graduated. During his Senior year, he preached on alternate Sundays in the Congregational churches at Eddyville and Newburg.

In the fall of 1892, he entered Andover Theological Seminary. He left the Seminary the following spring on account of ill health. In March of 1893, he became pastor of the Congregational church at Milford. For a time, also, he had charge of the Harmony church, in the country about nine miles South of Spencer. June 28th, 1893, he was married to Miss Clara Allyn Jones, a college classmate



from Lancaster, Wisconsin. "Congregational Iowa" for July 1893 speaks of his wedding as follows:

"This church has now what it has never had before--a resident pastor with a wife. By his marriage Mr. Weatherly has a strong reinforcement for his work."

In the next issue, we have an account of the ordination, as follows:

"The boy who has been known in Osage and Grinnell as Arthur Weatherly is now the Rev. A. L. Weatherly, of Milford and Harmony. The right to the title Reverend was conferred by the action of an ordaining council which was held at Milford July 17th. Rev. J. W. Cummings was moderator; Rev. J. O. Thrush preached the sermon; Rev. R. L. Fitch offered the ordaining prayer; Rev. H. M. Case gave the right hand of fellowship; Sec'y Douglass gave the charge to the pastor; and Rev. J. M. Cummings, the address to the pastor rather to the people. We pray and predict for Mr. Weatherly and his excellent wife a fruitful ministry."

We have the following report in July of 1894:

"Brother A. L. Weatherly is doing excellent work at Milford and Westport. Mrs. Weatherly, also, devoted a good deal of her time to the work of the





parish. On a recent Sabbath, in Brother Weatherly's absence, she gave the people an excellent discourse. Improvements in the way of painting and papering the church building recently made, cost about \$100."

The next report, in March of 1895, tells of an evangelistic meeting: "There have been a score of more of hopeful conversions of late, in connection with gospel meetings. The pastor was assisted in the work by pastors W. B. Pinkerton, of Rock Rapids, and H. P. Douglass, of Manson."

Mr. Weatherly resigned at Milford in August of 1895, at which time he, with Mr. Pinkerton, Paul and Orville Douglass, entered Harvard Divinity School. He remained at Harvard a year and a half. In the fall of 1896, he and his wife, who, the previous year had done social work at the South End House, moved to a tenement in South Boston, where for a year they engaged in social settlement work.

While at Harvard, Mr. Weatherly became interested in the Cooperative Movement. In 1897, he became president of a Cooperative society in Cambridge. Later, he was chosen editor of the cooperative magazine, and secretary of the American Cooperative Union. He held these offices until February of 1898. During this time, he was associated with Mr. Robert Erskine Ely, in the work of the Prospect Union, a working men's college, and



club, in Cambridge. Being desirous to continue the work of the ministry, he resigned these positions and accepted a call to the pastorate of the Unitarian church in Westerly, Rhode Island. Interest was not lost, however, in the Cooperative movement, and he continued to make addresses on the subject in many parts of New England. In the fall of 1899, he was associated with Rev. Frederick O. MacCartney, Grinnell '89, in the association of the League of Social Justice, of which Mr. MacCartney was the secretary and the president. The purpose of this organization was to enable Mr. MacCartney to devote all of his time to the cause for which the League was organized. This work was given up when he was elected to the Massachusetts Legislature on the Socialistic ticket.

In the spring of 1900, Mr. Weatherly was called to the ministry of the South Unitarian church in Worcester, Massachusetts. He accepted the call and became the minister of that church on the 1st of November of that year, and was pastor for eight years.

While in Worcester, he engaged in much social work. He organized the Twentieth Century Club, of which he is at the present time an honorary member. He was a member of the Massachusetts Civic League, and on the advisory committee of the Massachusetts Direct Legisla-





tion League. He also served on the Charter Revision Committee of the Worcester Public School Association. He served six years as a director of the Worcester Ministerial Association, one year as vice president and one year as president. In September of 1908, he resigned his position as minister of the South Unitarian church, and accepted a call to the pastorate of the All Souls Church in Lincoln, Nebraska, where he now is.

For five years he was secretary of the state Board for Dependent Children. He was a member of the Nebraska commission to prepare a workmen's compensation law for the state. He was the chairman of the minority of the commission which prepared a law which was adopted by the legislature. He has been for four years secretary of the Nebraska Peace Society, and is a member of the Board of Directors of the American Peace Society. He was a member of the executive committee of the Nebraska Direct Legislature League, which secured the present Initiative and Referendum law in that state. He is at present a member of the executive committee of the People's Government League. He is a member of the Mother's Pension Committee of the local charity organization society.

In December of 1915, he went to Europe as a



member of the Peace Exposition organized by Mr. Henry Ford. He is a member of the American Neutral Conference committee, and a correspondent of the Stockholm Peace Conference. He is at the present time secretary of the Lincoln Hospital Association.

Of course I have always been greatly interested in Arthur Weatherly. I have known him since he was a year old. He grew up in our Sunday School and church, From the Osage parish, he came to Iowa College. I introduced him to his Milford field, I remember that I was saucy to him at the time of his ordination. He allowed me to take liberties with him for he was one of my boys. He went with other members of my family to Harvard. I heartily favored their going. All the others got safely back to Iowa in the Congregational fold. Arthur was shunted to the Unitarian track, upon which he has been running ever since. I think none the less of him for that. He has spent much of his time and effort in the line of social betterment. It was his privilege to do so, and it is a worthy work. A son could not be kinder to his father than he has been to me. It is his nature to be kind. His public speaking is of a high order. He easily gets hold of a community. He has been eight years in Lincoln, and apparently is a fixture there. We are glad to enroll him with our Congregational men of Iowa.





## Seventieth sketch

David M. Ogilvie

David Menzies Ogilvie, son of John and Mary (Menzies) Ogilvie, was born in Forfarshire, Scotland, March 10, 1851. From Dresden, Ohio, under date of July 27, 1916, Mr. Ogilvie writes:

"In Scottish families, the same names are handed down from generation to generation. Mine came to me from David Menzies, a maternal uncle; a gallant soldier who served under Sir Henry Havelock during the Indian Mutiny and was present with Sir Colin Campbell at the relief of Lucknow.

"My memories of childhood and youth are associated with the ancient town of Dundee, fragrant with memories of the patriotic Wallace, and the martyr, Wishart, but in these modern dates concerned chiefly with the manufacture of jute and marmalade. Here I attended the Wallaceton parish school. But my father being blessed with a large family and a somewhat meagre income, I became a wage-earner at a very tender age. From eleven to fifteen, I toiled in the dreary, dusty prison of a jute mill. At fifteen I went to learn the cabinet-makers' trade, and worked at it for about eight





years. During those years I attended evening classes part of the time. But such education as I received was due in large measure to my own reading, and to the fact that during all the plastic years of youth I listened every Sabbath to the preaching of an exceptionally able and well furnished minister.

"In 1883, I came with my father's family to America, and in due time entered the Theological Seminary in Chicago. This was in the fall of 1885, and I graduated with the class in the spring of 1888. I have always been thankful that for three years I was privileged to sit at the feet of such men as Boardman, Fisk, Scott and Wilcox.

"I believe that my call to the ministry came with the opportunity to receive training for the work. My inclination and interest had turned in that direction for a good many years, and when the opportunity appeared, I promptly responded.

"I was married May 17, 1887, to Barbara J. Kaye. I was minister of the Pacific Congregational Church in Chicago during about half of my seminary course. On leaving the Seminary, I accepted a call from the Bristol and Paris Congregational churches, and served them about five years, or until February 1, 1893. Here I was ordained, June 28, 1888.

"This is a church in the open country, about ten miles west of Kenosha, Wisconsin. This was a splendid



church, cultured, loyal, and liberal. I think of it and smile when I hear anybody speak disparagingly of the people of country churches.

"From February of 1893 to September of 1896, I served the churches of Earlville and Almorat, Iowa, and found there some of the best friends a minister ever had. From 1896 to 1899, I served the Congregational church at Oakland, Iowa, in connection with it, preaching Sabbath afternoon to the Columbia Presbyterian church, six miles from town. On the question of temperance legislation, the majority of the church stood with me, but not all, and I considered it expedient to resign.

"I served the churches of Ionia and Chickasaw until September 1, 1901, and enjoyed the work, but the salary not being equal to the needs of my family I accepted a call from the Presbyterian church at Clarence, Iowa. I was at Clarence from 1901 to 1907. In 1907, I became pastor of the Presbyterian church at Sandwich, Illinois, remaining there until the last of April in 1915.

"May 1, 1915, I became pastor of the Presbyterian church at Hot Springs, North Carolina, leaving on account of my wife's health. I became pastor of the Presbyterian churches of Dresden and Muskingum, Ohio, in 1916.

I sympathize with the sentiment attributed to Henry Ward Beecher, who is credited with the statement that if the angel Gabriel should come along and offer to swap jobs





he would say, 'I am doing a great work, and I cannot come down.' There is no other position or work upon the earth for which I would willingly exchange the work of the ministry, although I long to be a better minister. I rejoice and thank God for the privilege of being a minister of the gospel. The time of my service has been divided almost equally between the Congregational and Presbyterian churches, and I have felt perfectly at home in each. I find that in either one of these communions there is large liberty and plenty of room to preach the gospel of the grace of God."

In name and face and tongue and general characteristics, Mr. Ogilvie shows his Scottish birth. He stands firmly for his conviction, is conservative in theology, biblical and evangelical in his sermons, strict in morals and a solid, substantial and reliable man in every way. Probably just now he is more of Presbyterian than a Congregationalist, but we would have been glad to keep him in our fellowship forever,



## Seventy first sketch

## Newell F. Douglas

Newell Frank Douglas son of Samuel D. and Marella (Stebbins) Douglass, and foster son of Rev. Francis J. Douglass, ~~was~~ born in Gratiot county, Mich., September 12, 1861. Soon after he was born, his father died, giving his life for his country in the Civil War. He did not enjoy the advantage of a college education, but at length, in 1890, graduated from the Chicago Theological Seminary. Ten years before this, December 22, 1880, he was married to Miss Julie E. Barnes, of Geneva, Wis. While in the Seminary, in 1888, he was called to the church at Peru, Illinois, and here he was ordained June 18, 1889.

In 1893, he came over into Iowa to join the Douglass clans in the state. His mother had become the wife of his father's brother, F. J. Douglass, who was at this time pastor of the church at Ames. He began his work in the state at Newell. Congregational Iowa for July, 1893, reports:

"Rev. N. F. Douglas has begun his work at Newell under pleasant auspices. The parsonage was repaired, re-finished and papered, giving the family a substantial as well as a cordial welcome to their new home. The congre-



gations are steadily increasing; the evening attendance being more than doubled. The good standing of Brother Douglas in the community is manifest from the fact that he delivered the address on Memorial Day, which so pleased the people that he was engaged to give the address at the Fourth of July celebration."

In December of the same year, the local press made special and flattering mention of three of Mr. Douglas' sermons, on the topics, "A Preacher," "A Monk," and "AJew."

He closed his work at Newell in November of 1895, and in December began at Garner. In January of 1896, we have the following report:

"December 17<sup>th</sup>, the people of the Garner church invited their new pastor and wife to meet them at the church for an informal social. The invitation was accepted in good faith, but on his arrival, the people deliberately set upon their pastor and pounded him. They pounded his wife and his children. They pounded him in pantry, cupboard, and pocketbook, in cellar, basket, and store. After the fracas was over, no inconsiderable load of provisions was taken to his house. The action is more significant from the fact that Brother Douglas and family have been in the town only a few days.

"Union revival meetings began January 3d under the leadership of Mr. W. A. Sunday."





In March of 1896 there is another report:

"The church has purchased a parsonage for their pastor, Brother N. F. Douglas."

The next report, September 1896, tells of a change: "Brother N. F. Douglas' pastorate at Garner is a short one. He came last December; he is to leave in October. He is called away from Garner by the church at Eagle Grove. This leaves a good field open to some good man."

The beginning at Eagle Grove was so auspicious that the people thought to hold their pastor by an installation. This event is reported in January of 1897:

"This church has done an exceptional thing--- installed its pastor. There are not a score of installed pastors in the state. The event occurred December 1st. Five churches were on the council. Brother Ferner of Hampton preached the sermon, Brother F. J. Douglass offered the prayer; Brother Marsh of Humboldt gave the charge to the pastor; and Brother Boardman the address to the people. I might be well to state that the Brother installed is N. F. Douglass. The people are hoping and expecting large things as the result of this pastorate. The field is full of promise."

"Congregational Iowa" for March, 1897, reports:

"The Spirit of '76' was Brother Douglas' theme at the Sunday evening service, February 21st. He was heard by a full house."



In December of the same year, we have the following: "'The initiation of the vesper service at the Congregational church is well received. The discourse of Mr. Douglas on 'The King's Ferryboat' was unusually brilliant and was thoroughly enjoyed.'" So says the 'Daily Times' of the city."

Installation is supposed to mean continuance. But in 1899, Mr. Douglas closed his work at Eagle Grove and went to Independence. Here he supplied for only a short time, and still in the year 1899 went over into the Episcopal fellowship, being reordained by an Episcopal bishop.

After serving The Church for a number of years, mostly in Iowa, he went into newspaper work in Wyoming, for a number of years publishing "The Cook County Monitor." Later he moved to California, and resided for a short time at Selma. April 25th, 1916, he was married to Mrs. Elizabeth Baxter Brown of Sacramento. In August of this year, he purchased "The Mill Valley Record," and took possession of it on the 15th of the same month. August 19th, the cause unknown, he died suddenly in San Francisco, aged fifty seven years, eight months, and seven days.

Physically, Mr. Douglas was below the average man. His hair and whiskers were coal black. He had a bright eye, which did not sparkle or snap, but which shown with a steady lustre. In public address, he selected carefully his theme, his illustrations, and his





phrases, and in all his discourses there was a good deal of literary flavor and artistic finish. The aesthetic adornments of the Episcopal church and service appealed to him, although in that communion his work was mostly of a missionary character. He belonged to a family of missionary preachers, and was in the apostolic succession of patriots, and martyrs. At the time of his death, ("The Mill Valley Record" published the following paragraph:

"Mr. Douglas was by nature a student, with an exceptionally bright and cultured mind, though somewhat reserved in outward expression, yet possessing the broadest human sympathies, and ever having time to give to a little child. High ideals and devotion to duty characterized his life."



## Seventy second sketch

## Joseph William Carson

Joseph William Carson, son of Rev. William James and Mary (Harrison) Carson, was born in Maguires-bridge. county, Fermanagh, Ireland, in 1867. Mr. Carson's father was for fifty two years a prominent Irish Methodist minister. The home life was unusually attractive, the manse being presided over by a wife and mother of tact, talent and helpfulness in the home and also in the church.

Seven children were born into this family, four girls and three boys, and as they nearly all were possessed of musical talent, they were regarded as a valuable asset to the work of the church, wherever Mr. Carson was stationed.

Joseph William received his education in the public schools of his native country. Later he entered one of the largest mercantile establishments in Belfast, where he remained two years. This experience gave him an insight into business life and moulded much of his thinking into practical form. Going from this point, he entered the Methodist College in Belfast, and studied the higher branches. Yielding to his own convictions, and encouraged by home influences he entered the same college as a theological student, having been examined and approved as a



candidate, for the ministry. After the completion of a three years' course, he was assigned to a circuit, and spent one year in preaching.

Immediately after this, in 1888, largely through the influence of a friend, he came to the United States and through the same influence became a Congregationalist. In this same year, 1888, he was married to Alice Veitch of Ennis Killen, Ireland. Two sons are in the family, Albert and Leslie.

After coming to this country, he was called to the Congregational church at Ovid, Michigan. Here, February 15, 1889, he was ordained. Later in the year 1889, he took charge of the church at Longridge, Illinois, and was there until 1891, at which time he moved to West Bend, Kansas.

In September of 1893, he came to Dunlap, Iowa. "Congregational Iowa" for November, 1893, reports:

"We are late in getting into our paper the name of the new pastor, Rev. W. J. Carson, late of Great Bend, Kansas. A correspondent reports that all the people, old and young, rally about the pastor with great interest and enthusiasm."

It was also reported that the beginning of his second year brought him \$200 additional salary. He closed his work at Dunlap in 1897. We find him next at Eaton,





Colorado. From 1900 to 1903, he was pastor of the Brewster church, of Detroit, Michigan. He then, in 1903, took charge of the church at Ashland, Nebraska. One of the achievements of this pastorate was the building of a house of worship costing about \$15000. He thought he would have a hard time to pay for it, and so sent for Sec'y Douglass, of Iowa. It proved to be an easy task, the building and the preacher being so satisfactory to the people. He spent five years in this field.

In 1908, he took the work at Manitou, Colorado. In 1912, he supplied for a short time the Summit church at Dubuque. In 1913, he settled at Seattle, becoming pastor of the Keystone church of the city, and here he was as this sketch closed in September of 1916.

The early business training which Mr. Carson received has been of valuable assistance to him. He has been noted for his executive ability, and the resourcefulness of his plans. He has been connected with a number of aggressive church movements in the way of building enterprises. Still these things have not dulled his spiritual inclinations, for there is nothing he appreciates more than a good attractive, well attended mid week service, and a tender, helpful, communion service. In several of his churches, these two features have been very marked.



Part of Mr. Carson's creed, and an important part is found in this saying of his: "To live and die and get to heaven is good; but to live and so live as to bring heaven here is much better."

While Mr. Carson is a Congregationalist, he is a strong believer in church unity. He is of an optimistic temperament. He says that he has no regrets about giving his life to the ministry; and he believes in accepting the gospel as the supreme source, sufficient to meet all human needs, and that the church is man's universal lifelong necessity.

Mr. Carson has many of the characteristics of the sons of Erin. He is bright, sprightly, quick-witted, rapid in his movements and in his address. Words tumble over each other as they come out of his mouth, but there are ideas and a warm heart behind each word. Such a man would naturally change often, but everywhere he has a host of friends, and has done good service.





## Seventy third sketch

Samual A. Miller

Here is a nother brother from whom we can get no reply. We know that he is the son of Isaac and Hannah Miller, and we can guess from the names of his parents, as well as by his subsequent life, that he was reared in piety. But when and where he was born, and what his schooling, and where he spent his childhood and youth, and how he was lead into the ministry, we do not know.

Evidently he was not born a Congregationalist, for he was ordained in 1880, but did not come into our fellowship until 1893. The November issue of Congregational Iowa for 1893 reports:

"Rev. S. A. Miller, late pastor of the Evangelistic church at Creston, has accepted a call to Eldon. He was received into the Council Bluffs Association at their last meeting. Appearance indicate that he is the man for the place."

In this year, 1893, he was married to Miss Eva K. Kennedy, of Chicago. Congregational Iowa for January, 1894, reports thirteen accessions to the church. Mr. Miller began his pastoral work at Eldon with evangelistic



meetings, Mrs. Miller greatly assisting in the work. By the end of March, the accessions numbered fifty two, all but four on confession. In April of this year (1894) the pastor writes:

"Our people stole a march on us last evening, and after sending us out into the country, took possession of the church and prepared for us a surprise donation. On our returning from the visit to the country, we were escorted to the church, where about fifty dollars' worth of good things were presented to us. We are very grateful to God for the harmony and unity in the church, and the kindly love and esteem with which our people seem to regard us."

April 2d, 1896, Mrs. Miller (whose sketch appears elsewhere) was ordained to the work of the gospel ministry, and so the church had two pastors, but she had special charge of the work at Agency. This pastorate continued for four years. Congregational Iowa for August, 1897, reports his resignation:

"Brother S.A. Miller recently surprised his people with a resignation, to take effect October 1st. During the nearly eighteen years of its life, the church has had nine pastors, none of the others having served as long as Brother Miller has. More people have been received under his than any other ministration. Truly



evangelical in doctrine, earnest, devoted, persistent in spirit, he has, with his companion, been instrumental in doing a lasting work here."

The September and November issues of the paper review in part his pastorate at Eldon:

"Eldon loses its effective pastor, and his scarcely less effective wife, who go to Anna, Illinois. It is a distinct loss to the whole region to have Brother Miller and his wife leave. They have done a noble work in and around Eldon, and they will be greatly missed."

In 1901, Mr. Miller supplied at Neponset, Ill. From there he retired to Peoria, and year after the Year Book has reported him there without charge. I think he has been active, however, in undenominational work. If I mistake not he has been a part of the time a city missionary.

It will be noted that Brother Miller was not a Congregationalist to the manor born. His early associations were with the Evangelical Church. He was with us in Iowa only four years. They were fruitful years for the Eldon church. It was a decidedly evangelistic pastorate. And this is the man---a gospel evangelist, simple, sincere, devout, straightforward, kindly, but serious and in dead earnest.





## Seventy fourth sketch

## Frederick W. Long

Frederick William Long son of Henry W. and Mary E. (Briggs) Long, both of New York State, was born in Brookfield, Missouri, August 22, 1870. His boyhood was spent in Appleton, Wis. at which place his mother died when he was twelve years of age. From this time on for a number of years he made his home with a grandmother, residing in Mills County, Iowa. This home being only ten miles from Tabor, it was natural that he should go to that center of learning for his education. He began in the Academy at the age of fifteen, and graduated from the College in 1894.

During the year 1894-'95 he supplied the churches at Emerson and Essex, and in the fall of 1895 entered the Chicago Theological Seminary. In the summer vacation of 1896, he supplied the church at Percival, and was prevailed upon to remain for a year. However he carried on his theological studies at the Omaha Presbyterian Seminary, preaching at Percival each alternate Sunday. Here he was ordained November 16, 1896, Dr. Hill of Atlantic preaching the sermon. Dr. Thain of Tabor gave the charge to the pastor, Rev. James Skiles offered the ordaining



prayer, and Rev. M. D. Reed gave the charge to the people.

One of the crowning achievements of this pastorate was the building of a house of worship. The church had been in existence for more than twenty five years before they had a sanctuary. The building was dedicated Nov. 15, 1896, the day before the ordination. Another remarkable event of this pastorate was a revival service at the holiday season, conducted by the pastor, in which there were forty two professed conversions.

In the fall of 1897 Mr. Long returned to the Chicago Seminary, and graduated in the spring of 1898. During his second year at the Seminary, he supplied the church at Oswego, Ill., and served the church for three years as pastor. June 15, 1898, he was married to Miss May Gaston, a daughter of one of the pioneers of Tabor.

Closing his work at Oswego, after a short time home missionary service in Indiana, Nov. 1. 1902 he accepted the pastorate of the College Church at Redfield, S. Dak., where he was in service for three years. His next pastorate 1905-1909 was at Huron, S. Dak. During this pastorate the church built a fine parsonage, and he served on the Executive Committee of the Home Missionary Society, and was Moderator of the State Association at the meeting held at Sioux Falls in 1909.

After a pastorate of five years at Huron in the fall of 1909, he was called to the presidency of his Alma





Mater, Tabor College. Here he introduced many kinds of service, among which were the annual corn, live stock and short course work for that agricultural community. He built the new gymnasium, and raised \$40,000 for the college.

While attending the National Council at Boston in 1910, the American Board of Commissioners for Foreign Missions asked him to take the presidency of the Collegio Internacionale at Guadalajara, Mexico. He made a careful personal investigation of the Mexican Republic, and on his return from the Council accepted the work. He resigned at Tabor early in the year to give the college trustees time to find his successor. In the meantime, Huerta had usurped authority in Mexico, Madero and Suarez were murdered, and the American Board recalled the missionaries. Mr. Long accordingly returned to the pastorate, and accepted a call to Harlan. He was there only from June 1912 to August, 1913. While in this pastorate, Mrs. Long's health broke down, and they went to San Antonio, Texas, where she died February 13, 1914. Mr. Long brought her remains to Tabor, and went out on his farm near Malvern.

The Glenwood church called him to their pulpit, July 1st, 1914. Here he labored for a year and a half, being mother and father to his four children, and carrying all the activities of the church. During this time, he received over one hundred into membership. The double cares were too heavy to continue. A sister-in-law at



Tabor took his three younger children, his oldest son being at the time a Senior in the Glenwood High School.

After closing his pastorate at Glenwood, he associated himself with Evangelist Claude A. Gunder, as his advance agent. In this work, he is still engaged as the sketch closes in September of 1916.

President Long's welcome to Tabor (Congregational Iowa, July, 1909) was in part as follows:

"The new president is an alumnus of the College, graduating in the class of 1894. After a brief pastorate in Illinois, he went to South Dakota, where he held pastorates at Redfield and Huron. His ministerial career has been one of achievement and success. Not only has he served these churches with singular fidelity, but he has taken a large interest in the work of his denomination, while at the same time acquiring considerable distinction as an author. He will bring to the school a spirit of hope and courage, unbounded enthusiasm, an attractive personality, besides his scholarly attainment, as shall assure to the institution the continuance of high grade work."

Mr. Long is the author of several books, of which "Social Problems and the Church" had a large circulation among the students of social questions. His "Home, Sweet Home" was sold all over the world, the last two copies being sent into the interior of Africe. While president at Tabor, he occupied the chair of History and



Economics. He received the following degrees: A. B. and A. M. from Tabor, B. D. from Chicago Seminary, D. D. from Huron College, and also from Lawrence University, and S. T. D. from Kansas City University.

Mr. Long is still a young man, and he is simply in the midst of his career of usefulness.





## Seventy fifth sketch

## George W. Sargent

George Washington Sargent, son of John Bowen and Mercy (Horn) Sargent, was born in Dover, New Hampshire, February 16, 1833. He studied at Franklin, (N. H.) Academy, and graduated from Dartmouth College in 1856, and from Andover in 1859.

His first pastorate was at Raymond, New Hampshire, where he was ordained and installed December 21, 1859, Prof. Austin Phelps preaching the sermon. October 17, 1860, he was married to Louisa Emerson Strong, at North Andover, Massachusetts. He was dismissed from Raymond January 16, 1865. September 27th of this year, he was installed at South Natic, Massachusetts, and dismissed December 20, 1867.

At this time, he came out to Wisconsin, where it is not the fashion to install pastors. He was at Racine from October, 1867, to April of 1869. In 1869 and 1870, he supplied the church at Negaunee, Michigan. In April of 1877, he returned to Wisconsin, and took charge of a mission field which included Salem, where he organized a church, Wilmot, and Liberty. From 1880 to 1884, he was pastor at Granite Falls, Minnesota, and then from 1884 to 1890, at Clearwater, in the same state.



He then gave us seven years of service in Iowa, beginning at Preston, April 1, 1890, under the commission of the I. C. H. M. S. Beginning April 1, 1892, to 1896, he was located at Bellevue, and a part of the time served also the church at Green Island. On this field, also, he was supported in part by the I. C. H. M. S. One of the incidents of this pastorate is reported in Congregational Iowa for January, 1896: "Some months ago, the church sold their old meeting house, and purchased the Methodist Church building. A substantial stone structure, but a good deal out of repair. The building has been fixed up, and now furnishes our people a comfortable and delightful church home. The improvements include a new roof, a new stone porch, new windows--two of them memorial--a new furnace, painting, papering, etc."

Closing his work on this field late in 1896, Mr. Sargent spent a few months in Dubuque at our North End Mission. In 1898-9, he was at Alton, Kansas, and then, in 1900, he spent a few months with the church at Allenville, Michigan. June 21st of this year his wife died, in Michigan.

After 1901, he made his home in Cleveland, Ohio, with a married daughter, Mrs. Prof. Edward W. Bemis. He was here without charge, excepting a few months of service, as associate pastor of the Plymouth Church. He died of





paralysis of the brain, January 31, 1905, aged seventy one years, eleven months, and fifteen days.

Mr. Sargent was a gentleman and minister of the old school, stately, courteous, scholarly, evangelical, didactic in his preaching, friendly and faithful in his pastoral relations.



## Seventy sixth sketch

John C. Ablett.

John Charles Ablett, son of Thomas Mark and Esther (Downing) Ablett, was born in England, December 19, 1857. His youth and young manhood were spent in London, Oxford, and Cambridge, England, in which places he received the greater part of his education.

In 1883, he was married to Miss Susie Coman.

He began his pastoral work at Hudsonville, Michigan, in 1886, at which place he was ordained Jan. 18, 1887. He was called to Big Rock, Illinois, in 1888, and being within reach of Chicago Seminary, he took a course in that institution, graduating in 1890.

In 1891, he came over into Iowa, and took charge of the newly organized church at Alton. He began here January 4, of this year, and the church began at once to build a house of worship which was dedicated in October of this same year. Reporting this affair, Congregational Iowa, for October, says:

"This church was organized a little more than a year ago, and has already a beautiful and commodious house of worship, with audience and lecture rooms costing in all \$2400. The building was dedicated September 27th,



Sec. Douglass assisting the pastor, Brother J. C. Ablett, in the services. All bills have been paid without aid from the Church Building Society. A delightful parsonage, unique in style, roomy and nicely furnished, costing \$1500, stands on the church lot. The house was built by one of the members, but it will in due time be the property of the church." Almost immediately, this good brother deeded the parsonage to the church.

The church so prospered that in March of 1892 they proposed to do without Home Missionary aid. The item reported is as follows:

"Brother Ablett writes that he and his people are making an effort to get along without Home Missionary aid, but they are not quite ready yet to publish themselves with certainty as a self-supporting church."

A little later, the outcome of the effort was reported: "The little church, with less than a score of members, and only two years of age, has built a house of worship, and a parsonage without aid from the Church Building Society, and now they are getting along without aid from the Home Missionary Society. Brother John C. Ablett is pastor."

In November of 1894, Mr. Ablett took on the work at Grandville, the next station east, joining it to his Alton parish. In December of 1895, after five years of





service, he closed his work at Alton for a season, and went over into Wisconsin, accepting a call to the church of Tomahawk. But he did not feel at home in Wisconsin. His heart was still in Iowa, and the Alton people could not forget his good preaching and his lively ways among them. Congregational Iowa for February, 1897, tells of his return:

"Brother J. C. Ablett, who left this church a little more than a year ago for a Wisconsin parish, has been recalled. He will begin work March 1st."

However, at the end of two years, that is, in 1889, he closed his work at Alton, and retired from the ministry and went into secular employment. For five years he conducted a hotel in Omaha, and for a like period in St. Louis. Then he went into the real estate business, and in 1914 moved to Chicago. His residence in 1916 was at 431 North Clark Street.

Brother Ablett, as we knew him in Iowa, was small in stature, not prepossessing in appearance; his hair would not stay combed; but he was intellectually keen, well educated, a great reader, a fluent speaker, running over with wit and humor, a good mixer, a hale fellow well met among his parishioners. Theologically, he was more liberal than the most of us, and too liberal for the Holland Presbyterians of the community. But he was thoroughly clean morally, and religiously devout and sincere, a good fellow, a good man, and a good Christian.



Evidently, through all his years of business, he has not neglected his intellectual and ethical culture. The following clipped from the Chicago Herald of August 26, 1916, is from his pen.

#### AFTER THE WAR, WHAT?

WHEN Mars his sweltering sword shall sheathe,  
 And Earth, strife-torn, shall pause to breathe  
 The stars of peace, in council then,  
 Shall thus discuss the ways of men:  
 "How fares it now," one will inquire,  
 "With those late scourged by sword and fire?  
 What change, unknown to them before,  
 Will be the outcome of this war?  
 How will their family fight affect  
 Their little crotchets, love of sect,  
 Divisions, factions, pride of place,  
 Where they, perchance, became a 'race'?  
 Will they still bow to monarch rule,  
 As tho' old Earth were still at school,  
 Or hail high heaven's primal plan,  
 Which means emancipated Man?  
 Will discord reign? Will brutal force  
 Still be the court of last recourse,  
 Or will they, bound by brotherhood,  
 Just arbitrate, as brothers should?  
 Will peace, restored, be permanent,  
 Like unto our fair firmament?  
 Or will they Mars invoke again?  
 How fares it with the sons of men?"

Another speaks, one nearer Earth:  
 "Tidings from men of weighty worth:  
 Lo! on their western hemisphere,  
 War's wanton work doth scarce appear;  
 Nor forts, nor barriers divide  
 The lands where they in peace abide,  
 For Freedom, latest born of Time.  
 Is native to their air and clime,  
 To them 'tis no Utopian dream,  
 Or some experimental scheme,





That men of varied type and breed  
Should yet unite, whate'r their creed.  
That on these truths they firmly rest,  
Their own United States attest.  
And not alone would they be free,  
But reach strong hands across the sea,  
And, as the heirs of liberty,  
Help their own kin crush tyranny.  
And when the East ~~and~~ West unites  
In furthering of human rights,  
'Twill neither them nor us surprise  
If from war's chaos shall arise  
With banners flying, flag unfurled,  
THE UNITED STATES OF ALL THE WORLD."

J. C. ABLETT.



Seventy seventh sketch

William A. Pottle

William Arthur Pottle, son of William Ricker and Amelda Long (Hersey) Pottle, was born in Davenport, Iowa, January 5, 1893. He studied at the Iowa University, and graduated from Cornell College. He took the course of theology prescribed by the M. E. Conference, and was ordained by that body at Mason City, October 1, 1881. He was with the Methodist Church for eleven years, much of the time doing evangelistic work, and then he came over into the Congregational fellowship and was with us, also, for eleven years.

He began with us in the Pilgrim Church of Sioux City in October of 1892. Congregational Iowa for October, 1894, reports:

"During Brother Pottle's two years' pastorate of the Pilgrim Church, sixty four have been added to the membership. The present membership is eighty nine."

He closed his work in Sioux City in November, and in December began at Menville. He began with a revival meeting. This is reported in January of 1895:

"Brother W. A. Pottle began his pastorate here with a series of revival meetings at the close of which



there were thirty four additions to the church. The church gives Brother Pottle the liberty to spend a portion of his time in doing evangelistic work in neighboring parishes."

His whole ministry there, which continued for about a year, was a series of revival meetings in Merville and other churches about. In November of 1895, he went over to Onawa, and was there for two years. The character of his work was reported in Congregational Iowa for December, 1897.

"Brother Pottle has brought his pastorate to a close. He hopes now to give some time to evangelistic labor with any churches that may desire his services. During his pastorate, Brother Pottle assisted in special meetings at a number of points with good success, and will doubtless do good work with any church with which he labors as an evangelist."

Evidently he did not enter the evangelistic field any more than he was already in it. He began a pastorate at New Hampton, December 19, 1897. The good beginning of this pastorate is reported in Congregational Iowa for March, 1898:

"Rev. W. A. Pottle commenced his labors here about the last of January under favorable auspices. At the first communion season, ten were received into the church. The fortieth anniversary of the organization





occurred the 14th of February, and was observed with appropriate services. Five of the eight charter members still living were present on the occasion."

The pastor began well and continued so for a season, and then came a long, lingering, fatal sickness. In September of 1902, we have this record:

"This important church is just now pastorless. Brother Pottle has been obliged to resign on account of serious illness. Two or three surgical operations have failed to bring the desired relief. Both pastor and people are greatly afflicted in this sickness, for Mr. Pottle is greatly esteemed and loved by the church."

He died of cancer, April 3, 1903, aged forty nine years, seven months and twenty six days. The notice of his death, in Congregational Iowa for May, 1903, is as follows:

"This good man and minister died in his parish at New Hampton on the 3d of April. He was obliged to resign the pastorate several months ago because of failing health. A cancerous, incurable malady preyed long upon him, and brought the end of his useful life to a close in the midst of his usefulness."

"Brother Pottle came into our ministry from the Methodist church, in which he had served successfully in



several fields. New Hampton was his fourth pastorate in the Congregational ministry. He was an able preacher and a truly religious man and a spiritual teacher, a brother beloved and a pastor held in honor. His successor, Brother Blanchard, speaks most appreciatively and affectionately of the spirit and faith shown by the suffering man in his long illness. He leaves a widow and a family of five children."

In a little sketch of the New Hampton church, Miss Belle Powers speaks of Mr. Pottle as follows:

"His beautiful spirit on his death bed preached more effective sermons than any he had voiced in the pulpit."

In the "Minutes" for 1903, we find published the following tribute to his memory: "He was a man who endeared himself to every community in which he lived. He always had a greeting for all, a word of hope or of cheer. He was a manly man, with such broad sympathies and understanding that he not only loved, but was also loved by men and women of all denominations and of no denomination. His great strength was as a preacher of the gospel. He was a king in the pulpit, and spake as one having authority. Many times he said to the writer: 'Oh, if I could only preach again, I would preach better than ever.' That was always his thought, always his ambition--to preach the gospel with power."





## Seventy eighth sketch

E. H. H. Holman

Edward H. H. Holman, son of W. P. and Caroline Holman, was born in Sergeants Bluffs, Iowa, February 3, 1867. His father was from Connecticut, and his mother from New York. He had his primary schooling in Sergeants Bluffs, and graduated from the Sioux City High School in 1888, and from the Iowa University in 1892.

He had no special theological training. He was drawn into the ministry by his desire to be of service to his fellow men. Soon after graduating from the University, he began preaching at Perkins, a little community in Sioux County, where a church had been organized a few months before. He began in September of 1892, and resigned in July of 1893.

Following this service, he went down to Sioux City, and for a time assisted Dr. Darling of the First Church in his care for the Sunday School and missions at Greenville in the Southeastern suburbs of the city.

In September of 1893, he was commissioned by the I. C. H. M. S. for the Riverside Church of Sioux City, which had been organized by Rev. Robert Jamison, July 6th of this year. March 21st, 1894, he was ordained by a



council called by the First Church, J. E. Snowden, then of LeMars preaching the sermon--"A mighty fine one too," says Brother Holman.

In September of 1894, he was commissioned by the Home Missionary Society for the Pilgrim Church of Sioux City, and he was in service there for three years. The March issue of Congregational Iowa for 1897 reports:

"Brother Holman has begun his third year of service with the Pilgrim people. There has been a decided advance in the church during the two years. A debt of \$90 for Sunday School expenses has been paid, the church membership increased, thirty three uniting in 1896, and, despite the hard times, the financial resources enlarged somewhat."

We get a little of the flavor of the man in The Congregational Iowa report for August, 1897:

"'Why is life like a railroad?' Is the subject of a lecture which Brother Holman announces. As the topic suggests, the lecture is prepared for railroad men and their friends, and Brother Holman is planning to give it in several of the railroad towns this summer. Mr. Holman is particularly interested in this line of work, Pilgrim Church having formerly been known as the railroad mission."

His interest in civic affairs is manifest in the September report:



"Brother E. H. Holman was indorsed and strongly urged by the railroad men of Sioux City to be a candidate for representative, but declined the honor."

He now proposes for himself a roving commission. In the next issue of Congregational Iowa we read:

"Brother Holman has closed his work with this church and announces that he is open for calls for evangelistic work. In a neat little circular of announcement which he has sent out, he says: 'My object is to cooperate with pastors in union meetings, where possible, or with individual churches, to seek to inculcate sincere study of the Bible, to strengthen and encourage believers, and to lead sinners to repentance.' His address is still Sioux City."

Evidently the supply work did not last long, for in the December issue of Congregational Iowa for the same year, 1897, we read:

"Brother Holman is now settled pastor with the Radcliffe and Union churches." This pastorate continued for only a year.

Late in 1898, he began a pastorate of one year at Elma. In July a member of the church reports great services on Memorial Sunday, Decoration Day, and Childrens' Day, and a patriotic service was held July 2d, at which people stood outside, finding not even standing room in the church, Mr. Holman taking a leading part in all of





these services.

He closed his work at Elma in October, 1899, to accept a call to Stuart. In the November issue of Congregational Iowa for 1900, we find this record:

"Brother E. H. H. Holman has been invited to continue his service as pastor of the Stuart church. His lecture on Christian Socialism, delivered at Iowa College, and in Des Moines, and other places, has received strong commendation from individuals and the press."

In February of 1901, Brother Holman is reported far from home, speaking for laboring people:

"Rev. E. H. Holman of this church recently visited Vancouver, British Columbia, to give an address before the Trades and Labor Council. His subject was "Christ and the Labor Problem," and the address was printed in full in "The Independent," a Vancouver local paper."

By this time, it was safe to predict that it would not be long before this brother would break with the church. In October of 1901, we have the last report of him in Congregational Iowa, and it is in part as follows:

"Brother E. H. Holman, who is styled by the secular press as the 'former Socialist preacher' has closed his labors in Stuart. He hopes to seek a fair sized city and organize a 'Working Man's Church.' At Sioux City recently, Mr. Holman attracted large attention by vigorous attacks upon the city traction company. The



Stuart church wants a gospel pastor and preacher."

This was Mr. Holman's last pastorate. In a letter from St. Paul, dated July 8, 1916, he writes:

"I am of the opinion that you should let the 'lives ones' do the talking, and forget those who have fallen by the wayside. I am, however, unable to repress the desire to acknowledge your letter, and to make it the occasion for once more sending you my deep personal regards, and with them my appreciation of many favors and kindnesses on your part in those good old days so long ago when you were more than kind to me in my many poor attempts to do the work of the Master.

"In my ministry, I contended that there should be no rich and poor in the house of God, and that the laboring classes should be brought into the church. To this end I mingled with organized labor, delivered Labor Day addresses, and ended in the oblivion of the great West, which has harbored me in many capacities until recently when railroad accounting claimed and still has my services.

"The doctrine of human brotherhood is winning the world, despite the seeming retrogression of a world at war, and this theory will become incorporated into the social and industrial life of man by the efforts of the working class.

"Will this world revolution that shall bring to pass the Kingdom of the Master be furthered or retarded by





organized Christianity? God's will be done."

In all the days that I knew Brother Holman, he was just a great big boy. In spite of certain crudities, and a disposition to call the old orthodox men old fogies, one could not help loving him, so frank, honest, sincere, and intent upon the work given him to do he was. His address, in September of 1916, was Marshall Avenue, St. Paul, at number 1964.



## Seventy ninth sketch

## Charles R. Shatto

Charles Rollin Shatto was born in Linn County, Iowa, at the seat of Western College, eight miles south of Cedar Rapids, November 21, 1868. The names of his parents were Ralph and Lucinda (Corbin) Shatto. His father was a veteran of the Civil War, and his mother was a widow of a pioneer United Brethren preacher, Rev. Abner Corbin. His father in young manhood was a member of the Clay (Iowa) Congregational Church, but united with the U. B. church upon his marriage. He published the town and college paper for years, and the boy learned the trade in early childhood.

Upon the removal of the College to Toledo, in the early eighties, the Shatto family moved also. A college course for the young man was a foregone conclusion, even from childhood. He graduated from Western (Leander Clark) College in 1890. He did postgraduate work in Yale Seminary, and the Union Biblical Institute, and the University of Chicago, receiving from the latter school the degree of S. T. B. in 1894. Leander Clark gave him his Master's Degree in 1895.

He began his pastoral work at West Burlington late in 1894. "Congregational Iowa" for September 1895



reports his ordination as follows:

"September 3d, Mr. Charles R. Shatto, who has supplied the church for almost a year, was ordained by Council. The examination was well sustained. The brethren had no doubt as to Brother Shatto's Christian character, intellectual ability, or doctrinal soundness, and had no hesitation in voting to proceed with the ordination services. The sermon was preached by Brother N. F. White, of Burlington; Dr. Salter offered the ordaining prayer, and gave the charge to the people. Bro. L. T. Rowley of Danville gave the charge to the pastor, and Brother A. K. Fox of Denmark the right hand of fellowship."

In May of 1897, we have the following:

"Brother Shatto gives up West Burlington to give his whole time to Danville. At a farewell reception, the people presented him with a well filled purse, with which to purchase books."

In November of 1899, we have the following:

"Brother Shatto, closing a pastorate of four years, leaves the church in most excellent condition to take up work at Shenandoah."

In January of 1900, we have the announcement of a great revival effort, conducted by M. B. Williams and Charles Alexander. All the churches in the community united in the services."





In the next issue of Congregational Iowa, there is a partial report of the ingathering:

"Sixty two have united with our church since the meeting, fifty of these on confession. The prayer meetings are now so large that only the audience room will hold the people. A union noonday prayer meeting for men is still kept up, the attendance running from seventy five to one hundred and fifty."

Mr. Shatto was pastor at Shenandoah from 1899 to 1903. Following this pastorate, he was for a time associate pastor with Dr. White in the Sioux City church. Then, in May of 1904, he began a successful pastorate at New Hampton. There were several references to his work in "Congregational Iowa" during this pastorate, but we quote only one, that of February, 1905:

"Brother Shatto is giving his people s stereoptican lecture once a month on "The Palestine of To-day and the Life of Christ." This is helping to solve the question of the evening audience."

Shortly before this, Mr. Shatto had taken a trip to Palestine, and other Mediterranean lands. In 1905, two unexpected and unsolicited calls took him out of the regular pastorate for seven years. 1905-7 was given to the work of the Anti-Saloon League, as district superintendent of eleven counties in Southwestern Iowa, headquarters at



Shenandoah. Then, for five years, 1907-12, he had the chair of History and Political Science in Leander Clark College, his Alma Mater. During a part of this time, he took post graduate work in the summer school at the Chicago University.

In 1912, the health of his family demanding a change of climate, and following a desire to work in a needy Home Missionary field, he settled in Brewster, Washington, accepting a call to the new Congregational church in that place, becoming the first settled Congregational pastor in a county as large as the state of Connecticut. After two years of work--strenuous and eventful years--a nervous breakdown of his wife's health demanded a year of rest and quiet, after which he was again able to resume pastoral work, and he settled in Richmond Beach, Washington, in May of 1915. His wife was a Miss Edith Hamilton, of Shenandoah, to whom he was married April 22, 1903. His family consists of four children, Dorothy Maude, Charles Rollin, Jr., Jean, and Edith Mildred.

While in the Endeavor work, he was a constant contributor, partly in editorial matter, to The Iowa Christian Endeavor. He was connected with this paper for six years.

Brother Shatto is in every way a delightful man. His face is always gleaming with intelligence





and benevolence; and yet he can contend for truth and righteousness as they appear to him. His sermons are just like himself, intelligent, benevolent, cheerful, full of sweetness and light, but always loyal to the truth as it is in Jesus Christ. He is undenominational in spirit, brought up in a U. B. home and teacher in a U. B. College, but from the beginning of his public ministry until now he has had his membership in our Congregational fellowship, where in temper and spirit he belongs.



## Eightieth sketch

## George S. Rollins

George Sherman Rollins son of Orrin and Hannah (Connor) Rollins, was born in Franklin, New Hampshire, April 28, 1864. The first of the Rollins name, James Rollins, came to America from England in 1662, and settled at Ipswich, New Hampshire. The first of the Connors, Scotch Irish, came in 1776.

George was left an orphan at the age of eleven, but a neighbor took him into his home and he was brought up on a farm and knew the hardship, the discipline, and the freedom of the farm life. He had an unusual appetite for books, and enjoyed the advantages of a fairly good district school. All his life he suffered the handicap of defective sight.

However, he graduated from Munson Academy, Massachusetts, in 1884. He attempted Williams College, but could not take a full course on account of his eyesight. After finishing at Williams College, he spent three years in Wilmington, North Carolina, under the auspices of the A. M. A. October 3, 1887, he was married to Helen L. Knowlton, of Munson, Massachusetts. He was ordained at Wilmington, North Carolina, November 11, 1888.



In 1890, he came forth, locating in Chicago. Here he did missionary and pastoral work for four years, in connection with the churches of Hermosa, Englewood, and Union Avenue. While in Chicago, he took a course of study in Chicago Seminary, graduating in 1892, and taking also a year of postgraduate study.

In 1894, he came to Iowa, locating at Davenport as pastor of the Edwards church, and was in service here for eight years. At the close of the year 1899, he had a mind to leave the field, but Congregational Iowa for January, 1900, reports:

"Brother Rollins of the Edwards church has resigned, but it is by no means certain that he will be permitted to give up his work. Indeed, it is pretty certain that his people will hold him so fast that he will not feel at liberty to go. Later,--Brother Rollins has withdrawn his resignation and the church has voted to raise \$8000 to pay off all debts and build a lecture room."

The lecture room turned out to build a parish house. It was completed and dedicated November 4th of this same year. A part of the report of the enterprise was given in the December number of Congregational Iowa:

"The improvements made by the Edwards church have been at an expense of about \$13000. The new chapel is a thing of beauty and a marvel of convenience. It contains nineteen class rooms, besides an assembly room,





a library, two parlors, and a pastor's study. It is an ideal place for lectures, and especially adapted to the use of the stereoptical. Back of all the enterprise lies the never ceasing zeal of Brother Rollins, who has been untiring in the work and in whose hands the new plant is sure to be used to the utmost. Early in the year, pastor Rollins will test the chapel as a lecture room by giving a series of five addresses with stereoptican illustrations, presenting in popular form the archeology of the Old Testament."

In October of 1901, there is another report:

"On Thursday evening, the Edwards church people turned out to the missionary prayer meeting to the number of two hundred. The date was the fourteenth anniversary of the wedding of Pastor and Mrs. Rollins. The former was presented with a beautiful gold watch, and the latter with thirty five dollars in gold. Refreshments were served in the banquet room of the new chapel, and the good fellowship displayed the hearty loyalty of this people to their church and to their pastor, who has ministered here seven years. This act of love and good will is characteristic of this church."

In November of 1902, Mr. Rollins resigned, and "Congregational Iowa" reports ;

"So we lose one of our strong men. Brother



Rollins of the Edwards church goes to the Park Avenue church, Minneapolis. We congratulate Brother Rollins on his promotion, but we wish he would stay in Iowa. The six years of his pastorate have been years of unusual prosperity to the Edwards church."

This Minneapolis pastorate continued for five years. He was then, in 1907, called to the Hope Church of Springfield, Massachusetts, and this pastorate of nine years was his last. The church had phenomenal growth in membership, in the Sunday School, in its finances and benevolences, and in every way.

During all his life, Mr. Rollins had enjoyed on the whole good health, and had no infirmity except his eyesight. But in 1915, he began to be seriously troubled with gall stones. In November of this year, he submitted to an operation, and after resting a while took up the pastoral work again. But he was not in fit condition for the work. He suffered a relapse, and again submitted to an operation, from which he did not rally. He died

Forty ministers and hundreds of laymen attended his funeral. One of the brethren spoke of his "transparent earnestness and sincerity," another of "the broadness and catholicity of his faith." Another spoke of him as a man of culture, of the "concise phrasing of his thoughts" and





his "exquisite enunciation." One said: "George Rollins never played. He was always about his Father's business;" but another said: "Though he never played, he had a keen sense of humor, and a laugh with a resonant ring to it, which revealed the very unctiousness of mirth; that he delighted in a good story, and had scores of them ready for use."

The closing paragraphs of the obituary which appeared in the Iowa Conference Minutes of 1916 were as follows:

"Mr. Rollins was the personification of industry. He was a splendid preacher, and a faithful pastor. He was conservative in theology, but liberal in his charities and in his charity. His ministry added dignity and significance to the church of Christ. We still count him in Iowa as one of our very own."



Eighty first sketch

Ernest Royal Latham

From Clinton, Michigan, under date of April 29, 1916, Mr. Latham writes:

"My father was Charles W. Latham, and my mother, Melissa E. Scott. I was born January 28, 1864, at Huntsburg, Ohio. I lived for a year in Chester township, Ohio, and for two years in Montville. With these exceptions, Huntsburg was my home until 1881, when I entered the preparatory department of Olivet College.

"I remained there seven years, completing my preparatory and college courses. For six months, I was engaged in Home Missionary work at Oroton. This was in 1887. The year 1888-89, I spent in Y. M. C. A. and Home Missionary work at West Branch, Michigan.

"I entered Hartford Theological Seminary in 1889, and graduated in 1892. My first regular pastorate was at Fairport Harbor, Ohio, from 1892 to 1894. I had also the church at Richmond as a part of my parish. I was ordained at Fairport Harbor, September 29, 1892. May 13, 1894, I began a pastorate of two years at Fort Dodge, Iowa. While here, June 24th, 1896, I was married to Miss Fannie Olga Obenauer. Four sons has been born to us, but



three of them died in infancy.

"For six months in 1897, I supplied in Glenwood Minnesota. I was principal of the Orange Park Normal and Manual Training School at Orange Park, Florida, and pastor of the church from 1897 to 1900. From 1900 to 1902, I was chaplain of the Connecticut State Prison at Wetherfield, Connecticut. During this time, I took special courses in Criminology and Biblical Ethics in Hartford Seminary.

"From 1902 to 1907, I was pastor of the Alpena church, Michigan. In 1908-9, I was pastor at McPherson, Kansas. I was then in Home Missionary work in Colorado for a short time, and was employed by the Society for the Friendless in Kansas City, Missouri, in 1910.

"From 1910 up to the present time(1916), I have been at Clington, Michigan."

This good brother was in Iowa scarcely long enough for us to get acquainted with him, but we remember well his sturdy frame, his beaming countenance, his hearty fellowship, his appealing addresses, with a decided note of evangelism, and his attitude of brotherly kindness toward everything Congregational and Christian; and we have heard only good things of him in the other states and stations where he has labored in the gospel and for the welfare of his fellowmen.





Mr. Latham closes his communication with the following paragraph:

"I remember with very much pleasure my brief stay in Iowa at Fort Dodge. Iowa is certainly a great state."



## Eighty second sketch

### Samuel Simpson

Samuel Simpson, son of Thomas and Sarah (Gibson) Simpson, was born in Centerville, Michigan, November 24, 1868. He graduated from Olivet College in 1891, and from Oberlin Seminary in 1894. In June of 1894, he began his first pastorate at Garner, Iowa, under commission of the Iowa Home Missionary Society. "Congregational Iowa" for June of 1894 reports:

"Mr. Samuel Simpson, a graduate of Olivet College and Oberlin Seminary, began June 3d an engagement for three months, with a view to settling."

In October of the same year, there is another report: "October 6th and 7th were memorable days in the history of this church. On the 6th, a council met to examine and if deemed expedient to assist in ordaining the pastor elect, Mr. Samuel Simpson, who has already supplied this church for three months. The verdict of the council was 'We find no fault at all with this man.' The brethren gave Mr. Simpson a cordial welcome to their ranks. Rev. W. R. Stewart, of Britt, preached the sermon. Rev. F. L. Carter of Clear Lake gave the right hand of fellowship, and Sec'y Douglass offered the ordaining prayer and gave the charge both to the pastor and to the people.





The 7th was dedication day. Sec'y Douglass preached in the morning. The dedicatory service proper came in the afternoon. Brother Carter preached the sermon, and Sec'y Douglass offered the prayer. No collection was taken at the service, the \$2000 needed for the building having been provided before the dedication. The building is a delightful little structure, having two rooms neatly furnished. The outlook for the church is very bright."

Mr. Simpson was recommissioned for 1895. He left Garner, however, in December of this year. His farewell in "Congregational Iowa" appeared in the December issue:

"There has been a change of pastorates at Garner without any loss of time. Brother Simpson closed November 30, and was succeeded December 1st by Brother N. F. Douglass, of Newell. Mr. Simpson goes to Hartford Seminary to take a course of postgraduate study. His work at Garner, his first pastorate, was a solid success."

He was in residence at Hartford for two years. From 1898 to 1900 he had charge of the church at Chadron, Ohio. November 17th, 1898, he was married to Edith Bishop Summer, of Hartford. In the school year of 1900-01,



he studied History in the University of Berlin, Germany. From 1902 to 1909, he was Associate Professor of History in the Hartford Seminary. In 1902, he wrote the life of Ulrich Swingli, Swiss patriot and reformer.

Mr. Simpson spent the year 1910 in travel and in the study of art in Europe. In 1911, he continued his art studies in New York City. Since that time, he has devoted himself to the study and practice of art, his special field being landscape painting. His residence now, in 1916, is Holland, Connecticut.

This brother comes to my memory as a big, bright, brainy fellow, with an attractive personality, a dignity and poise of manner, a scholarly and distinguished appearance, giving unmistakable promise of the success he has achieved.



## Eighty third sketch

## Adoniram J. Benton

Adoniram Judson Benton, son of James and Amelia Benton, was born in a log cabin near Grand Rapids, Michigan, November 26, 1865. He attended a country school near his home, and a private school in the city, and in his young manhood taught in country schools for three years. Later he took the scientific course in the institution at Valparaiso, Indiana.

As a special preparation for the ministry, he took the course in theology prescribed by the U. B. Quarterly Conference, and also a course in the U. B. Seminary at Dayton, Ohio, from which school he graduated in 1893. He was ordained March 31st of the same year. While still in the Seminary, in August of 1891, he was married to Miss Edith Crowell of Ottumwa. She became the mother of five children.

His association with the U. B. people after graduation from the Seminary was of short duration. In May of 1894, he came into our fellowship, and took charge of our work at Quasqueton and Pleasant Prairie. He was in service on that field until May of 1897, at which time he accepted a call to the church at Dickens, in Clay county. His commission for this field was renewed in 1898 and





1899. The church made rapid progress under his administration. In May of 1900, he closed his work at Dickens, and began at Edgewood, in Northeastern Iowa. This was a self-supporting field. His first year is reported as one of great prosperity for the church. Pastor Tuttle, of Manchester, assisted him in special meetings. In June of 1901, the pastor and his family took possession of a new parsonage which had been provided for them. However, in July, he resigned and moved to Wittemberg, near Newton. Here also a parsonage was provided for him, but he left the field at the end of the second year.

In 1903, he went down into Arkansas, and was pastor at Gentry for a short time. He also spent a little time in San Francisco, in the Y. M. C. A. work, and then was for a time pastor at Cole Camp, Missouri. But in 1906, he was back in Iowa, and in March of this year, was commissioned for Larchwood. The commission was renewed in 1907.

In 1908, he took charge of Fayette. "Congregational Iowa" for March reports:

"The church has called Rev. A. J. Benton, of Larchwood, and with the opening of his ministry the church passes from despondency to self-support."

This pastorate covered a period of four years. "Congregational Iowa" for September, 1911, reports:



"Rev. A. J. Benton has accepted a call to Wadena, Minnesota; Dr. Snowden of Cedar Falls, a former pastor supplied the church for several Sundays this summer."

In 1912, Mr. Benton came back to Iowa, and took up the work of the Children's Home Society, as superintendent for the State, with headquarters in Oskaloosa. He is still engaged in this service.

While I was superintendent of Home Missions and closely associated with Brother Benton, I used to scold him for running about so much. He did not need to change so often. The people, nearly all of them, always liked him. He was a good preacher, the only drawback being a bad throat and a weak voice. He was one of the kindest of men, and made hosts of friends. Probably he is in his element now, working for the children.





## Eighty fourth sketch

Victor F. Brown

Victor Frank Brown, son of Charles O.

Brown, was born in Oberlin, Ohio, in July of 1869.

Both of his grandfathers were deacons in the First Church, of Oberlin, for many years, and the campus was given to the College by his mother's mother.

He began his education at Olivet, where his father was getting his education. He continued his schooling in Kalamazoo, Michigan, and Dubuque, Iowa, in which places also his father had pastorates. Later he attended the Grinnell Academy for a time, and Tabor College, and graduated from Chicago Seminary in 1893.

He was ordained at Hopkins, Minnesota, July 6, 1893, at which place he was in service for a time. May 4th, 1893, he was married to Agnes Powell, of Dubuque. In January of 1894, he began a two years' pastorate at Waverly, Iowa. At the April communion, there were thirty six additions to the church. Rev. F. E. Hopkins of Dubuque assisted the pastor in special meetings.

In 1896, Mr. Brown took charge of the work at Strawberry Point, remaining here however only one year.



After these three years of service in Iowa, he went over into Wisconsin. In that state, he was at Union Grove from 1897 to 1901; at South Milwaukee from 1901 to 1902, and at Plattville from 1902 to 1907. He then made a short excursion to Colorado, and in 1907, supplied the church at Pueblo, and in 1908-09, at Longmont. In 1910, he began a pastorate at Bay City, Michigan, which continues till this day, September, 1916. In 1913, he was honored by a D. D. degree from Tabor College.

It will be noted that Brother Brown got into the ministry at the age of twenty four. He did not take time for a full course at college. But with many natural gifts and graces, and by making good use of his time in the work, he has grown steadily, year after year, in effectiveness as a pastor and administrator of the affairs of the church. He is much too young for an obituary. We are confident that the best part of his ministry is yet to come. Iowa has had a part in his making, and a little share of his services, for both of which we rejoice.



## Eighty fifth sketch

### Alva W. McNeel

Alva William McNeel, of Scotch Irish parentage was born in Dixon, Illionois, May 8, 1862. Early in his life, his parents moved to Gilman, Iowa. He graduated from the Gilman High School in 1879. For three years, he attended Iowa College, but did not complete his course at Grinnell. He graduated from the Law Department of the State University in 1885.

He practiced his profession at Grand Island, Nebraska, until 1894, at which time he decided to enter the ministry. His first pastorate was at Dinsdale. He began here in June of 1894. From the August issue of "Congregational Iowa" for that year, we read:

"The church is now under the pastoral care of Mr.A. W. McNeel who enters the ministry from the legal profession. By the pressure of conviction and the advice of pastor and friends, he has been led to enter into the active work of the ministry. The people at Dinsdale have given him a hearty welcome, and they are building him a parsonage."

The parsonage was completed, and in November of this year "Congregational Iowa" gives this report:

"People and pastor rejoice in the possession





of a new parsonage costing \$1000."

In October of 1895, he accepted a call to the Mitchell church. Here he was ordained, November 12th of this year. Dr. W. W. Gist, of Osage, preached the sermon. Palmer Litts of Orchard offered the prayer. Brother L. M. Pierce, of Riceville, gave the right hand of fellowship, and Brother F. G. Wilcox of Mason City the charge to the pastor and the address to the people. "Congregational Iowa" for January, 1896, reported "encouraging prospects," the Sunday School, "growing wonderfully, the Christian Endeavor Society reorganized, the pastor preaching a short sermon to the children every Sunday morning, "pastor and wife doing splendid work," and "pastor and people working joyfully together."

The good work at Mitchell continued until September of 1899, at which time Mr. McNeel took up the work laid down by Brother Packard, at Buffalo Center. Three years later he began a two years' pastorate at Arien. From 1903 to 1905, he was at Garden Prairie, and this closed up his Congregational pastoral work in Iowa.

For six or seven years longer, he wrought in Presbyterian fields, at Osage City, Kansas, and Morrison, Iowa. In 1912, it became evident that he had tuberculosis, and sought relief and if possible restoration by residence in Colorado. But the disease was too deeply



seated to be removed. He died at Elbert, Colorado, April 3d, 1913, aged fifty years, ten months, and twenty six days. He was buried at Gilman, April 7th, Brother Virgil B. Hill, his pastor conducting the services.

Of course we claim Brother McNeel for Congregational Iowa. He was a product of our institutions. He gave us eleven years of faithful and fruitful service. We remember him with gratitude and love.





## Eighty sixth sketch

## Virgil B. Hill

This brother was born on a farm near Tabor, Iowa, April 20, 1868. His ancestors were of New England extraction, and in 1865 his parents came from near Oberlin, Ohio, and joined the Tabor colony. Mr. Hill attended Tabor Academy and College, graduating in 1891. While in College, he was editor of the college paper, and represented the institution in the State Oratorical Contest.

He graduated from Chicago Seminary in 1894. His first pastorate was at Waucoma and Lawler, Iowa. He began here in May of 1894. He was ordained November 15, 1894. "Congregational Iowa" reports this event:

"The church has entertained a council. The council was called to advise as to the ordination of Mr. Virgil B. Hill. The brethren had no hesitation in advising in favor of the ordination. Brother Hill was ready with sensible answers to the questions asked. Brother Slocum, the moderator, preached the sermon. Sec'y Douglass offered the ordaining prayer. Brother Hand gave the right hand of fellowship. Brother G. L. Hanscom, the charge to the pastor, and L. D. Hilliard, the address to the people. It was a very enjoyable



occasion, and one that was and will be helpful to pastor and people."

There were sundry other reports from this field. The closing one, in June of 1899, was as follows:

"After five years of good services, Brother Hill retired from the work here."

From 1899 to 1901, he was pastor at Mitchellville. "Congregational Iowa" for April, 1900, reports:

"The church has come into possession of a fine parsonage. The funds for it came from a bequest of one of the members. Two other members remembered the church in their wills, the whole amount of these bequests being \$3,500."

"Congregational Iowa" reports again in May of 1901: "Rev. V. B. Hill's two years in this pastorate have been very fruitful. Thirty nine persons have been added to the church, and a parsonage has been secured. A new, or greatly enlarged, church building is a necessity, and will no doubt be secured in the near future."

After this, his stay was short. In July, we read: "Brother Virgil B. Hill has resigned. He is spending a few weeks at the Chicago University."



His next field was Allison. "Congregational Iowa" for August of 1901 reports:

"Brother Virgil B. Hill, late of Mitchellville, now spending a few weeks in postgraduate work at the Chicago University, has accepted a call to Allison."

In August of 1903, Mr. Hill reports:

"Arrangements have been made by which I expect to spend the next month in Jennings, Louisiana, supplying for Rev. John B. Gonzales, who spends his vacation here, which is his old home, and supplies for me. The past two years' work here has been very pleasant, and not without results. Many minor material improvements have been made, the parsonage painted, a barn built, cement sidewalk laid, the church repapered and recarpeted, and the like. Audiences are good. Last Sunday, for instance, at the regular service in the morning, the main room was crowded, and the evening attendance, also, was large. The accessions to membership have been encouraging."

This pastorate continued until August of 1905, at which time we have this record:

"Pastor V. B. Hill has been called to Rockwell, and has accepted. He has done good work here---will do good work anywhere. He is an Iowa product."

This pastorate continued until 1907. From





1907 to 1909, he was at Alcester and Gothland, South Dakota. From 1909 to 1911, he was Field Secretary for Tabor College. For a part of 1911-12, he was pastor at Hertland and Badger, South Dakota. In October of 1912, he began a pastorate which continues to the present time, at Gilman. "Congregational Iowa" notes his return as follows:

"Rev. V. B. Hill, of Hertland, South Dakota, has accepted a call to this field, and will begin work at once. Mr. Hill is not a stranger to the Iowa fellowship, being a native of this state, and a graduate of Tabor College. He has held pastorates in Iowa and South Dakota, and was for a time Field Secretary of Tabor College."

In September of 1913, "Congregational Iowa" reports: "The church is being entirely remodelled. Here are unusual opportunities for the church, in shaping the lives of a large group of young people."

The remodelled church was dedicated December 21st of this year. "From ten o'clock in the morning until 10 at night, the building was filled, most of the time to its capacity, with an enthusiastic people rejoicing in the completion of their beautiful church home. The Gilman community is very prosperous. Fine houses are being rapidly constructed. To the young people, especially, it seemed hardly fitting that the



church home should not be as modern as their own, The immediate movement for rebuilding came from the Y. P. S. C. E. and to their enthusiasm is largely to be credited the success of the undertaking.

"The building is thoroughly modern and beautiful within and without. The exterior is plaster, finished with pebble dash.

"The services of the day were inspiring throughout. The musical features of all the services were noteworthy. The morning sermon was preached by Sup't Johnson, and was a most inspiring interpretation of the mission of the church. The afternoon service was one of felicitation, fraternal greetings coming from the brethren of other denominations and from former pastors of the church. Rev. H. L. Wissler, of Chester, preached in the afternoon.

"The evening service had clearly for its keynote the future of the church. The services were largely in charge of former Gilman boys. Professor Wyckoff, of Grinnell College, spoke of the Gilman of twenty five years ago. The sermon of the evening was by Rev. W. E. Paul, of Minneapolis, another Gilman boy, not without honor in his own community.

"Everyone seemed eager to praise everybody else in connection with the work. However, the pastor, Rev. Virgil B. Hill, came in for a large part of the praise, because of his constant devotion to the work.





It is also of interest to note that the first gift for the new building came from a Gilman boy, Edward Munson, now on the mission field in China, and that the church did not neglect on this day to take an offering for missions."

In a brief review of his pastoral life, Brother Hill says:

"Under my leadership, the churches have built two new parsonages and one house of worship. I have been honored by state and local associations in various ways. I have been elected as delegate to the National Council twice. I have appeared on the state program and served as scribe twice. I have also served as moderator, preacher, and registrar of local associations. In 1898, I was married to Miss Nettie Beebe, of Waucoma, Iowa. We have four children, Margaret, Ralph, Helen, and Warren."

Mr. Hill is one of the solid men of our fellowship. His name is Hill, and he has some of the qualities of the everlasting hills. He is a nephew of our Atlantic Hill, who has for forty years, less one, in that parish. This brother has splendid blood in his veins. He has done everywhere good substantial work; and he is simply in the midst of his career of usefulness and honor.



## Eighty seventh sketch

Alexander R. Thain

In response to a request for an autobiographical sketch, Dr. Thain sends us the following:

"The subject of this sketch, the fourth son of a family of five sons and one daughter, was born April 8th, 1840, in Aberdeenshire, Scotland. His parents John L. Thain and Isabella (Hepburn) Thain, were both natives of the same beautiful region, bordering on the Highlands, so greatly loved by Sir Walter Scott. The family name was probably derived from the ancient word, thegn, later spelled, thane, signifying a soldier servant of a king, subject to the military duty as occasion might require, and owning, as king's thane, five hundred or more acres of land.

"John Thain and family came to the United States in 1845, remained for a short time in Chicago, and from there removed to Millburn, Lake County, Illinois, where they settled on a fine farm of 200 acres through which Mill Creek makes its way. The site had been selected for the double purpose of agriculture and milling, for John Thain, in Scotland, had been a skillful maker of mill machinery, and he built and operated on the stream



which ran through his Illinois farm, a sawmill and a mill for the making of oatmeal and other cereal foods.

"That home was so truly religious that early knowledge of the Bible was gained as a prized part of family life. The children carried with them through life an unforgettable picture, similar to that which gives heartfelt beauty to the finest poem of Robert Burns:--a glowing fireplace in winter, the family sitting around it in a wide semi-circle, reading the Bible before retiring, the younger children helped over the hard places by 'the priest-like father of the family flock,' when, kneeling down, with deep reverence 'the saint, the father, and the husband prays.' Sleep, after such a service, was indeed lodging under the shadow of the Almighty. Formal religious instruction was but little needed in such a family atmosphere; and at varying ages, all the children entered the church of Christ.

"The various activities of 'Sunny Hill Farm,' aided by from four to eight months of schooling each year, formed a good 'gymnasia' which fitted the boy for the next step of his life training. In his seventeenth year, he found wider industrial training in Racine, Wisconsin, where an older brother was then residing. In the fall of 1859, drawn by a desire to see more of the broad land in which we live, he went down the Mississippi to the





city of New Orleans, unmindful of the strong trend of events towards the impending conflict of the Civil War. But the river Aurgonaut soon learned that he was sailing on adventurous waters, for in the neighborhood of Vicksburg, a group of planters gathered around him in the cabin of the boat and questioned him as to his presidential preferences, more than hinting that they thought he was a 'Lincoln man,' one of them suggesting that it might be well to 'throw him into the river.' He escaped from such a fate by a reticence which declined to add fuel to the rising flame, but when he reached New Orleans he kept his politics in a box more carefully closed than the one entrusted to the care of Pandora.

"After the election of Abraham Lincoln, a few weeks of watchful waiting convinced him that he had better turn his face northward, and he went by boat to Louisville, Kentucky, a short time before South Carolina seceded from the Union. When Fort Sumter was attacked by the Confederate forces, he tried to enlist in a regiment of United States Dragoons which was then seeking recruits in Louisville; but the recruiting office declined to accept him without his father's consent, as he had not yet reached his majority.

"Returning to Millburn, Illinois, he sought permission from his father to enlist as a Union soldier,



only to learn that his parents had for some years cherished a dream that their fourth son might be destined to enter the ministry. The mother, some three years before, had gone to that land where dreams come true, and the father expressed to the would-be soldier a strong desire that he should take a collegiate course of study with the ministry in view. Not fully consenting to the plan, but holding it in reserve as a possibility, the son taught school for a year in Newport, Lake county.

"God's plans are not as man's plans, and in December, 1861, John Thain Sr. departed to the land where human ideals are enlarged by divine wisdom; and his son came to the conclusion that whatever the more distant future might have in store, a great voice was calling him to preach a 'fiery gospel writ in burnished rows of steel,' with many others who enlisted under the Flag of great memories and a great future. He enlisted as a member of the 96th Illinois Infantry, in Company D, which was formally organized in Waukegan, August 8th, 1862; but the enrollment of his name was about two weeks earlier in the old Congregational church at Millburn.

"The 96th Illinois was mustered into the Union Army at Camp Fuller, near Rockford, September 4th, and after a month devoted to diligent drilling they went by rail to Cincinnati, and a little later to Beechwood





Battery, Kentucky, where their active military life began.

"The three years which followed must be stated in few words, but it was a great period in the life of our nation. In the Army of the Cumberland---with which the 96th Illinois was brigaded---that regiment did valiant service in such important battles as: Chickamauga, a stand-off fight, but splendidly decisive with the battles linked with it; Lookout Mountain and Missionary Ridge; and in the year following, Resaca, Kenesaw Mountain, a chain of battles which placed Atlanta in the hands of General Sherman, and the battles under General Thomas at Franklin and Nashville.

"During the closing months of the war, the 96th was in East Tennessee, on the way to take part in the final campaign against Richmond, but peace came before the mountains of West Virginia had been crossed. The following extract taken from the last entry of the diary kept by the young soldier for 1864 gives a backward and a forward look under skies which were beginning to brighten with hopes of coming peace:

"Take the campaign all the way through, and it has been a very hard one. Part of the time it has been wet and disagreeable, very much so since we left Nashville in pursuit of Hood's army. From a rough guess, I estimate that we have marched more than 500 miles. Sherman's campaign through Georgia, since we



separated from him under Thomas at Galesville, has been one of great success, crowned by the capture of Savannah. One of the greatest successes of the year has been the re-election of Abraham Lincoln, and it will do much to show that his 'pegging away' policy will surely bring peace. Vague rumors of peace are beginning to prevail, and I will close these words with an earnest wish that before another year rolls around, the blessing of peace may be ours and that our glorious Flag may wave over all the States, guaranteeing equal rights and liberty to all.'

"During the three years of his army service, the young soldier was always at the front, was seldom ill, was never wounded except a slight glancing shot at Kenesaw Mountain, and he came out of his campaigns with a constitution so little impaired that he has never been laid aside by illness.

"After the return of his regiment from East Tennessee, it went into camp for a short time at Nashville, and on Wednesday, June 28th, 1865, was paid off and discharged from military service at Chicago, with many tributes of honor in the way of receptions, banquets, and addresses by prominent speakers.

"What next, after the 'Battle Hymn of the Republic' could be sung as a poem of complete victory?



Should the ex-soldier begin at once to study for the ministry? Unconsciously he had been studying for the ministry for more than half a score of years. He had read omniverously, even while in the army. Before leaving home, he had read the prose and poetry of Scott, the poetry of Burns, and all the books in his father's library which had any interest for an avid, growing mind. And when he went to Racine, he began to form a library of his own, buying as his first book Shakespeare, who has held the first place ever since, except God's Book which is ever first. Then followed books of history, nature study, rhetoric, and a considerable number of books bearing on the essentials of English education. And three years in the army, in support of a good cause, is not a bad preparation for preaching. When rightly encountered it is a grand-school of character, and it shows one clearly why Paul made such a free use of military metaphors in speaking of the Christian life.

"When he was mustered out of the army, his mind was not yet in full accord with the plan which his father had proposed more than four years before, and he tried to outflank the question which perpetually confronted him--the gospel ministry--by taking a course of commercial study in Bryant and Stratton's Business College, beginning the course in Brooklyn, L. I., and completing it in Chicago, where he entered





commercial business.

"But that did not continue long. Not satisfied with buying and selling, he took a day off, visited the Chicago University, thought the matter over carefully, and after much prayer decided definitely to study for the ministry. But how, where? Should he capture a college course of education by a campaign of four years? Could he not reach the seminary sooner by a forced march along some shorter route? He decided to take special college studies under the direction of Rev. Harmon Bross, his pastor at Millburn, who at one time had been a college instructor. By sometimes studying ten or twelve hours a day, he strove to crowd four years of preparation into two, and gained sufficient knowledge of Greek and other studies to enter the regular course of the Chicago Theological Seminary, and graduated with the class of 1870.

"His first preaching was as the supply of the Congregational church, Agency, Iowa, during his second seminary vacation. His first pastorate after graduation was Turner--now West Chicago--which continued for three years. Here he was ordained October 18th, 1870, Rev. S. C. Barilett preaching the sermon. He was united in wedlock with Miss Ellen Wesson, Keokuk, Iowa, December 8th, 1870.



His second pastorate was Dundee, Illinois, from 1873 to 1877; and in 1877, he accepted a call from the First Church of Christ, Galesburg, Illinois. In that college city, he remained twelve years, years of church prosperity and abundant labors. The membership of the church increased to about 600. Many Knox students attended the services and assisted in the large choir. Ministers and missionaries went forth from the membership of the church to various parts of the world. He served as a Trustee to Knox College in harmonious fellowship with President Bateman. He was a delegate to the National Council when that body met in Detroit. He received the degree of Doctor of Divinity from the Chicago Theological Seminary in 1888. For quite a number of years, he was a Trustee of the Illinois Home Missionary Society; and when the State Association met at Alton in 1877 he was elected Moderator of that body, and also preached the annual sermon.

"From Galesburg, in 1889 he was called to the Plymouth Congregational church, Omaha, Nebraska, where he was for a number of years President of the State Home Missionary Society, and a Trustee of Doane College. When the State Association met at Fremont, he was elected Moderator, and was heartily commended for the impartial manner in which he presided while





the troublesome two-college question was the subject of debate and decision.

"After a pastorate of five years in Omaha, in May of 1894 he became the pastor of the College church in Tabor, Iowa. One feature of the Tabor pastorate was pastoral evangelism. In response to invitations from the Congregational churches at Dunlap, Red Oak, and others of the local association, he assisted pastors by conducting evangelistic services, resulting in not a few additions to the churches; and in his own parish, meetings were held in a circle of school houses, three or four miles from Tabor, with gratifying results. The close of the pastorate was marked by an evangelistic campaign conducted by William Sunday in the Congregational church, which added a considerable number to the membership."

At his departure from Tabor, Dr. Frisbie wrote in "Congregational Iowa" as follows:

"Our Tabor pastor, Brother Thain, has been West grown up with the country, and, contrary to all advice on the subject, has gone East to give out the wisdom gathered toward the setting sun. Many a man has gotten lots of experience, which is the very backbone of wisdom, here in the West, and has not had money enough to go back to the Atlantic slope to radiate his acquisitions.



Brother Thain, however, is canny. That is always what we say about a Scot, whether we know what the word means or not. He can go East.

"We cannot say, 'Brother Thain, we are glad you are going.' We like you too well for that But we are glad that "The Advance" is to have a good editor. We send you with our blessing. We shall expect kind treatment for our poems on Spring when we send them in."

In leaving Iowa, Brother Thain wrote as follows: "In leaving Iowa to go to the front, for of course Chicago is the front, (and a paper is published there called "The Advance") I shall carry there in my heart so many kindly members of this interior commonwealth, that Iowa will always be to me an elect state of our elect nation.

"As I mentally pass in review the Congregational ministers of the state, it seems as though a goodlier band never stood shoulder to shoulder for the advancement of Christianity. Other states may have the salt of the earth in their ministry, but we have a Salter; we have as good a Berry as God ever made; a Hill as fresh and fruitful as can be found on this side of the Atlantic; men as pure and precious as Moulton gold; a Darling who is greatly beloved; Reeds which can not be shaken by the wind; Tillitts who work every day in the Lord's vineyard; a Thrush who can sing with the



sweetest; Gates which open wide the way of knowledge to many eager feet; Brooks which have brought bloom and fruitage to hundreds of thirsty minds; and the noblest Douglass of them all. But there is not room in this article for the entire roster of our Congregational captains, Robbins and Adams and Frisbie and Hopkins and Vittum and Bullock and Askin and Millikan and Harrah and Stevenson and Cummings, and several hundreds more; who through faith are subduing this state for Christ.

"And the physical features of the state impress my mind and fill it with a happy satisfaction. It is a Western Mesopotamia, favorably situated between the Mississippi and the Missouri, and its thirty five million, eight hundred and fifty six thousand acres have such potentiality of fertility, its wide expanse is so liberally enriched by that aerial river of God which is full of water, that the pastures are clothed with flocks, the valleys also are covered over with corn, they shout for joy, they also sing.

"Many parts of the state are worthy of special mention, and many cities and towns have a local history that is worthy of being kept in perpetual remembrance, but naturally, in leaving Iowa, my mind turns to Tabor. Beautiful for situation, the joy of many hearts is Mt.





Tabor, on the side---or rather the top---of the Southwest, a village of the Great King.

"The Iowa Congregationalist' has of late spoken deserved words of praise concerning the valuable services of the Iowa Band; and may it not be well to state a few facts, well known to some, in recognition of the services of that other Iowa Band, led by such men as George B. Gaston and Rev. John Todd, who came to Southwestern Iowa, nearly fifty years ago, and afterwards founded Tabor and Tabor College.

"The colony first settled, or tried to, on the uncertain silt of the Missouri bottom, in what is now Fremont county. The writer of this article stood on that historic spot not long ago, and it suggested Lower Egypt in the days when Israel had a hard time there. It is a flat, fertile, frog-producing region, subject in those early days to periodical overflows. Those seekers for a Western Oberlin called their new town Eureka, but that which they found there was mainly mud, malaria, mosquitoes and bad men. A few miles south of them on the bend of the river, in the state of Missouri was a settlement so rough in manners and tough in morals that, by 'natural selection' they had named their crook of that shifting stream the Devil's Bend. In derision they named the settlement of the Oberlinites up the river Civil Bend.

"But the roughs of Devil's Bend did not re-



strict their diablers to the hurling of scornful names. They got on a worse bend than usual one night, and, coming up the river, they burned the Eureka school house, because the children of a colored family had received instruction there, and in other ways they strove to heap coals of fire of a Satanic sort on the heads of their Civil Bend enemies. The river, also, was far from civil. Again and again it overflowed the bottom lands, until their infant Eureka was like the infant Moses in the Nile, surrounded by water and in danger of destruction.

"Those wise men from the East were convinced that the Lord had called them to found a college in the West, but they began to suspect that the star of hope which, had gone before them did not stand over Civil Bend. They lifted up their eyes unto the hills, lying eastward, and thought that on the beautiful rolling prairie beyond those wooded bluffs, they might find a desirable place of resting. The plagues of their Iowa Egypt were hard to bear, and being neither ague-proof, web-footed, nor pachydermatous, they decided to seek higher ground.

"It is worthy of remark, that Tabor colony by their brief sojourn at Civil Bend left a blessing their. As the unpacking of precious marbles from foreign lands sometimes leads to the growth of useful plants and rare flowers, not indigenous to the region where they take root; so the unpacking of the colony





idea on the site of the lost Eureka scattered seeds of culture there which since then have brought forth fruit an hundredfold. That region, now greatly improved in all respects, even the river behaves well, has seldom been without one or more representatives in Tabor College. From within a circle of a few miles drawn around the village of Percival, more college students have come to Tabor than from any other part of Iowa; and recently a beautiful building was dedicated there for the use of the Congregational church, over which a graduate of Tabor College was at the same time installed as pastor.

"Deacon George Gaston and Rev. John Todd were the Caleb and Joshua sent to spy out the land, and after passing through the region lying between the Missouri and the Nishnabotany rivers, as far north as Harrison County, they brought back the report: 'The land which we passed through to search it is an exceeding good land.' It was all good; but their brook of Eschol flowed through Plum Hollow; and a mile or so beyond that brook, on the highest ground in Southwestern Iowa, and about twenty miles northeast of the water-logged Eureka, they found the future site of Tabor College. There the colony found rest and dryness for the soles of their feet; and there, by toils and sacrifices which cannot here be



recorded, by heroic giving which went so much beyond the tithe that it gave the half or more, by the help of William M. Brooks and others, Tabor Literary Institute became Tabor College, and Tabor Congregational church and the college have become what they are today.

"By such labors and sacrifices as these in various parts of the state, Congregationalism and Christian education have attained to their present noble proportions in Iowa."

From what has gone before, it will be seen that at the end of three years at Tabor, Mr. Thain became Editor-in-Chief of the "Advance."

"His first editorial contribution appeared in the "Advance" for December 10, 1896, but he did not give his entire time to editorial work until the beginning of February, 1897.

"He resided with his family in the fine suburb of Oak Park, and the four years which followed were for him very busy years, writing editorials and other articles, reviewing new books, visiting religious bodies from the Atlantic to the Pacific, including the annual meetings of the American Board, of which he was a corporate member, preaching occasional sermons, and delivering addresses before the A. M. A. and other religious societies, and otherwise having--as Dr. Thwing once said to



him in the office of "The Advance,"--"the great fun of doing worth while work.' Dr. Grey, editor of "The Interior" published in that paper an appreciation of the new editor, as follows:

'We had known Dr. Alexander Thain as a writer for some years before his election to his present eminent and responsible position. He was born in Aberdeen--the real Aberdeen--in 1840, and was brought by his parents to this country, where they located near Millburn, on a farm. He and his brother Richard enlisted and had three years of active campaigning under Grant and Sherman. The Thain family was trained in the Scotch style, indoctrinated in the Shorter Catechism, and in the hardy virtues of the race. The boys displayed energy and talent, musical, literary and business. After his discharge from the army, Alexander bent his steps towards the ministry. His popular style of writing attracted the attention of "The Advance", and he was called to its chief editorship, where he has amply justified the estimate made of him.

"Dr. Thain is a model man,--we infer that he must have been different in his disposition--is rather a student than a man of affairs, and yet his Scotch industry and his deep interest in the church, in education,





and whatever is of public benefit, have made his life influential as well as useful. His style is fine, with a vein of humor, and a perfect grasp of the subject and skill in presenting it. It has the quality which makes fast friends to the paper and inspired confidence. It is exceedingly pleasant and helpful to have such a co-worker in our sister denomination. Indeed, we doubt if in any city does a religious editor's lines lead into such pleasant companionship.'

"After being connected with "The Advance" for four years and three months, certain changes in the ownership and management of the paper turned Dr. Thain again to pastoral work, and he accepted a call from the Congregational church of Wauwatosa, a beautiful suburb of Milwaukee, where he remained seven years. During most of these years, he conducted a very successful Boys' Club. He was president of the Milwaukee Congregational Club, and from the time of its location near Frankfort, Michigan, he attended the annual sessions of the Congregational Summer Assembly, giving lectures and addresses, and taking part in its management as one of the trustees.

"At present, he is pastor of the First Congregational church of Canton, Illinois, in his ninth year of service. He gives this as the motto of his ministry: 'Brethren, I count not myself to have laid hold, but one



thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal and to the prize of the high calling of God in Christ Jesus.

"For me to live is Christ--to die is gain--  
 So said brave Paul, rejoicing in the years  
 Of past campaigns, forecasting, without fears,  
 All coming conflicts which might still remain  
 For him, under that standard without stain,  
 The Cross of Christ; and then the glad arrears  
 Of endless services;--how the prospect cheers  
 All souls who seek that goal, by Christ made plain.

"Life, life eternal! is the precious prize  
 Promised to those who faithfully abide  
 In that good fight well pleasing in the eyes  
 Of Christ, and from Him never turn aside.  
 Christ is their life, and so they cannot die---  
 Victors through Him, they live eternally."

I think one would surmise from the foregoing sketch that Dr. Thain is a tall, erect, refined, dignified Christian gentleman. He is good company, but he could not slap a fellow on the back and say, "How are you, old boy?" It is not in him to do that. But he would be more likely to greet you with some text from Scripture, or some literary allusion, for he is steeped





in literature, and fairly saturated with Scripture. He has been one of the great leaders of our denomination during the last forty years, and he is now one of our grand old men.



## Eighty eighth sketch

## Abi Lucetta Preston

This will be recognized as the name of a woman. For a number of years she has been the wife of Rev. J. K. Nutting. The following sketch has been furnished us by her. She writes:

"In attempting a sketch of this sort, one naturally begins with some account of ancestry. My father, Rev. Edwin T. Preston, was born near Lunchburg, Virginia. His parents had removed thither from Pennsylvania, where the early immigrants of the name had originally settled. They belonged to the Society of Friends, commonly known as Quakers. The ancient stone meeting house where they worshipped while in Virginia is still standing and in use. The massive stone dwelling is also standing, but no longer occupied. Its lofty four square structure, with tower-like chimneys at each corner, gives the idea of a castle. The Prestons were English.

"My mother was the daughter of Thomas Chambers, one of the pioneers of Ann Arbor, Michigan, and she was the first white child born there. Her father's line of descent runs back to a certain Count of Armagh, Ireland. But the Count was Scotch, a younger son of the Duke of



Edinburg. He had won his Irish title in some of the wars. On the mother's side, she was of the Mortons of New England, her mother being a relative--I think a sister--of Governor Marquis Morton, of Massachusetts.

"Like most Quakers, my grandparents were stoutly opposed to slavery. On that account, when my father was twelve they moved to Ohio. Reaching manhood, my father at first studied law, and was admitted to the bar. But for conscientious reasons, he soon left that profession, and turned to the ministry. At first, he was connected with the Wesleyans, but becoming acquainted with Congregationalism, he felt that he had found the better way, and continued in our ministry the rest of his life.

"To my parents were born thirteen children, of whom eight reached maturity, and at this writing, (1916) all of the eight are living. Four of us are ministers, three Congregationalists, while the other is a Presbyterian. All the eight are earnest Christians.

"I was born May 31st, 1853, at Plymouth, Ohio. When I was two years old, the family removed to Iowa, making their home not far from where the town of Baxter now stands.

"From our parents, we inherited a great love of nature, in all its departments. I am often hungry, still, for the wide, free prairie, which spread like a





grassy sea all around our home--glorious with unnumbered flowers, which then ruled the whole landscape. I find myself pitying the poor, dispossessed remnant of these confined now to the ignoble limits within highway or railway fences. They have lost their empire.

"Returning to Iowa recently for a brief visit, I found myself eager to enjoy again the old familiar bird songs. I was listening for the 'Cheerup! Cheerup! Cheerup!' of the robin, the Wagnerian aria of the thrush, and the indescribable, unrepeatable rhapsodies of the bob-o-link, and all the rest of the chorus. How vividly I recall the bright mornings of early spring, when the plaintive-joyous lovesong of the grouse used to be heard from all around the horizon,--that 'Lul-loo-oo-co!' which used to fill the whole atmosphere.

"Indians were almost a part of our landscape in those days. They were friendly, yet we children were just a little fearsome of them. I remember once running home with all my might to get my sunbonnet, because I had heard that the Indians would not harm me if I had a bonnet on.

"One afternoon, in early summer or late spring, two men rode to our house to ask for a night's lodging. After them came a great flock of sheep, about 3,000. We had never even imagined such a flock. The sheep were turned into our great barn lot. The two men who owned



the sheep came to the house where they made themselves very agreeable. One of the men gave his name as Grant --U. S. Grant. They were driving the sheep to some place beyond us, where they were to be herded for the season. We children sat at the table with Mr. Grant, however some of us waited on him, We noticed nothing peculiar in his appearance, How could we guess that within a few years Mr. Grant would be the greatest general in the world, or that he would be the president of our great country?

"Our education so far as it was not obtained from our parents was dependent on the public schools. Meantime, our religious education was continuous. We had always before us the religion of Jesus Christ, embodied in the lives of our parents. They carefully instructed us in the word of God, while they daily manifested before us their intelligent, genuine loving piety. How could we fail to follow such leading?

"When at length we needed better advantages than the country school could afford, the family removed to the little town of Wittenberg, not far distant, where a college had been started. There we obtained beginnings of a secondary education. And there, I consciously gave myself to Christ, and began a useful Christian experience.





"We had an aunt who lived in Iowa City.

When we left Wittenburg, I went to that place, completing my preparatory studies and entering the University. Three of my brothers joined me, and graduated in due course. I took three years of the college course, then turned to the School of Medicine, from which I took my diploma. Returning to my home, I soon began the practice of my profession at Baxter, the new village which had sprung up in my absence.

"Naturally, I took a deep interest in the establishment of our church, which was the first on the ground. I soon found myself in the position of a leader. As for some time we had no pastor, it often fell to me to conduct Sabbath services. In this way, I became accustomed to public speaking, which soon became preaching in all but the name. Soon we decided to build a house of worship, and again I was at the front, especially in the matter of raising funds. I greatly desired to have stained glass for the windows, but it was generally felt that this could not be afforded. I went to the many German farmers near town, and easily obtained the funds.

"This dearly loved building was burned some years after. The pretty windows of course were destroyed.



Some of us made boxes and other souvenirs from the broken glass which have become valued keepsakes. The church had become strong enough to rebuild without difficulty.

"After this first building was completed, a number of us became impressed with the feeling that a still more important work was needed---a deep spiritual work for our community. This feeling took form in earnest effort. Frequent meetings were held, and much fervent prayer was offered. The Community began to become interested. It seemed evident that conditions were ripe for a special revival effort. Rev. Skeels our state evangelist, was just then holding meetings at Wittenburg. With some of our young people, I drove thither, and presented our need. Brother Skeels was released to come to our assistance for a few days. He came, and was immediately successful. When he could no longer remain, we secured the help of Brother Stafford, then pastor of our East Side church at Des Moines, and an experienced 'singing evangelist.' The work went on. When the meetings closed, Brother Skeels returned and received to membership more than eighty individuals. In all this work, and in the preparatory effort, I had the happiness to be intensely active.

"Meantime, I had offered myself to our Foreign Board for service abroad. I had been accepted, but certain conditions within the Board itself were delaying



my appointment to any particular field. As I expected soon to be sent out, I closed my medical practice, went to Chicago, and pursued a course of study with reference to my future work. My definite assignment, however, was still delayed, and meantime I was offered work as a Home Missionary.

"I obtained licensure from our association, and became acting pastor of our church at Grand River and vicinity." "Congregational Iowa" notes the call in July of 1888 as follows:

"The church is now supplied by Miss A. L. Preston, M. D., of Baxter. Miss Preston had expected to go abroad as a medical missionary, but is providentially led to take charge of this home missionary field as a minister. 'Congregational Iowa' extends the right hand of fellowship cordially."

"I threw myself into the work with all my might. Large additions were made to the membership, and my relations with my people were of the happiest. They were urgent that I should continue with them, but now my long delayed appointment came, and I felt compelled to close my work in that very interesting field, in order to fulfill my previous purpose.

"I was designated to join the mission to the Armenians, at Erzroom, near the Russian frontier of Turkey. I was commissioned as a medical evangelist,





In due time I sailed from Boston, going by way of Liverpool and Havre, thence by rail to Constantinople. By some misunderstanding, no one met me on my arrival, and I found myself alone in a great city, of whose language I knew not a word. At length, however, I recalled the name of a certain hotel, which I knew was frequented by Americans. Calling a cab, I gave that name, and was soon among countrymen, and was taken to the home of one of our missionaries. Not long after, I sailed in a Turkish steamer for Trebizond, and from thence went on horseback to my destination.

"Of course my first task was to learn Armenian. But from the outset, I found I could do medical work by the help of an interpreter and a little later I could take charge of various meetings, and even preach, in the same way. As before, so now. I gave myself to work without stint. Having always enjoyed robust health, it did not occur to me that I could overdo, and I used no discretion in that direction. Before I was aware, I began to feel a strange languor, and weariness, and soon became quite unable to go on with my work. This condition followed a great revival among our people--much like those I had been engaged in before going abroad.

"After a long period without improvement, it was decided that my only hope of recovery lay in returning to my native land. Very reluctantly, therefore, I



took my way homeward, arriving at my father's house, I took a long rest with appropriate treatment. Very slowly I began to mend, till finally I began to desire to be at work again.

"Our church at Magnolia had no pastor, and gave me a call. My physician finally consented, with many cautions and restrictions. I was to preach only once each Sabbath, and was always to use written sermons. I was not to risk the excitement of extempore effort."

"Congregational Iowa" for August, 1891, reports:

"Miss Abi L. Preston has accepted a call to the Magnolia church. We are glad to welcome back to our homeland work this good sister whom we lent for a season to the A. B. C. F. M. for evangelistic work in Turkey."

"This pastorate continued very happily for three years. Notwithstanding my limitations, there were large additions to the membership, altho the town, having already been despoiled of its county seat by the terrible railway, was gradually losing population and business. My work had gradually extended during this period, and had become more laborious as I preached at different points. I again needed rest. I closed my work, and once more returned to my home."

"Congregational Iowa" in May of 1894 reports this event:





"After three years of faithful service as pastor of the church at Magnolia, Miss Abi L. Preston left for her home in Baxter, Iowa, April 30th. Her work has been that of an earnest, consecrated pastor, and the church will feel her absence a great loss. She spends her summer in much needed rest."

"On Christmas Day following (1894), I became co-pastor with Rev. John K. Nutting, then in his second pastorate at Glenwood. Since then we have labored always together. Our pastorates have usually been in fields haveing two appointments, and expecting only service on alternate Sundays; but being at once one and two, and both enjoying all the work we could do, we have in such cases given full service to each appointment, tho receiving only one rather small support. Our service was first at Buffalo Center, with Ledyard and Thompson."

The beginning of the work on this field is noted in "Congregational Iowa" for March, 1895, as follows:

"This double field has a two-fold pastor, Brother J. K. Nutting of Glenwood and wife. Mrs. Nutting is now on the ground, making a good beginning at the work, while Brother Nutting is completing his engagement with the Glenwood church. The Buffalo Center people have surprised themselves and neighbors by raising \$600 as their share of the pastor's salary."



"Our next pastorate was at Sioux Rapids, with Gaza, where we were in service in 1897-98. At College Springs, where we were in 1902-03, we had no outstation. At Farmington, in 1903-04, we served also the church at Ansonia, Missouri. We are now in our fourth year as co-pastors of the church here at Crystal Springs, Florida. Our support here, even with generous Home Missionary aid, is only half the usual salary of the ordinary minister, but our pay is not to be counted in dollars. We receive, and have ever received abundant reward, and in a form which no misfortune can ever take from us.

"We came to this field as to a flock without a shepherd. The colony began as a socialistic enterprise, and its original settlers were predominantly characterized by unbelief, and an attitude of suspicion and dislike toward all the usual forms of religious effort. But among them were a few noble and earnest Christians. These had joined themselves in what proved to be a Congregational church---the only form of evangelical religious effort in the community. This little church was pleased to call us to the joint pastorate.

"By the help of many friends, including those who more than fifty years ago were Mr. Nutting's helpers in erecting the now famous 'Little brown church in the Vale' at Bradford, Iowa, we were enabled to build here a pretty house of worship recognized by those former



helpers as 'their twin church' known as the 'little brown church in the glade.'

"It could not have been expected that speedy or large results could be realized in a community like this. Even our Lord could not do many mighty works in the face of general unbelief. But enough has been accomplished to richly repay whatever sacrifices and labors have been necessary, and to give us hope for future and greater victories. We are both rejoicing in our united work, and hoping by the help of God to continue until this whole community shall become a loving brotherhood in God's glad service.

"I have omitted in the above sketch to mention my ordination. This occurred October 2, 1895, at Osage. The members of the Mitchell Association had been invited as a council, and the ordination services were by the direction of this council, Sec'y Douglass offering the ordaining prayer."

As one reads this sketch, he can see this good woman as she was while with us, modest, retiring, but led out by deep conviction into public life as a physician, evangelist, and preacher, as well as a home-maker for her husband, and the children adopted. We gave her honor while she was with us, for her own sake, and for her work's sake, and we gladly record her name as one of the good ministers of Iowa.





## Eighty ninth sketch

## Frank N. White

Frank Newhall White, son of Lorenzo Johnson and Eliza Dudley (Newhall) White, was born in Lyons, Iowa, October 25, 1858. At this time, the father was pastor of the church at Lyons. Of course the son kept company with his father and mother in their subsequent pastorates in Amboy, Illinois, St. Paul, Minnesota, and Ripon, Wisconsin.

Their residence was at Ripon at the time when the boy should go to college, and to Ripon he went, graduating in 1878. With such a home, with such heredity and environment, it was foreordained that he should be a minister. He lost no time between college and seminary, graduating from Andover in 1881.

Of course a settlement came promptly. He began at Hancock, Michigan, in the summer of 1881. The next thing was the wedding. This came September 27th, 1881, Miss Jennie Isabella Allen, of Sparta, Wisconsin, being the bride. Then, what next? The ordination, of course. This occurred December 17th of this same year, 1881. This first pastorate was carried on with more than usual success for five years.



He then heard a call to the foreign field. From 1886 to 1893, he was a missionary of the A. B. C. F. M. in Japan. After seven years of service in that country, health considerations compelled him to return to America.

The first Sunday in May of 1894, he began his work in Burlington, Iowa, as Dr. Salter's associate, but really having nearly the whole care and responsibility of the pulpit and the parish on his shoulders, as Dr. Salter was beginning to be old and feeble. In the January issue of "Congregational Iowa" for 1895, it is reported that December 9th the congregation numbered over six hundred, and that December 16th, more than nine hundred, people were present at the evening service. The success of the church in bringing in these congregations it was said was largely due to the efforts of the Young Men's Sunday Evening Club, under the leadership of the junior pastor, Rev. F. N. White.

In June of 1897, Mr. White received a double dose of D. D., one being administered by his alma mater, Ripon, and the other by Iowa College, in the state of his birth, which was just now beginning to appreciate his worth.

Late in 1898, Mr. White accepted a call to





Cheyenne, Wyoming. Only two years, however, was he permitted to remain in this field, for he was wanted by the First Church, of Sioux City, Iowa. "Congregational Iowa" for October, 1900, reports:

"Brother F. W. White has given his answer to the First Church of Sioux City. He returns to Iowa. We congratulate the church, the city, and the state upon this event, and extend to Brother White a most cordial welcome."

In December of 1902, we find the following:

"During Dr. White's two years pastorate at Sioux City, one hundred and sixty two have been added to the membership, twenty eight at the last communion. The present membership is about five hundred and sixty. The Church has grown so large that an assistant is required. Doubtless the assistant, too, will find his hands full of work."

Of course Mr. White soon came into prominence in the Iowa work. He was the preacher at the General Association held at Hampton in 1898, and he was the moderator of the Association at Des Moines in 1902. He read many papers and served on many committees in the meetings of the local and general associations. It goes without saying that he was one of the corporate members of the A. B. C. F. M.

There is no telling how long this Sioux City



pastorate would have continued had it not been for the Union Park church of Chicago. Through all the years, Iowa has had no right that Chicago was bound to respect. The Union Park people wrote Sec'y Douglass asking numerous questions about Dr. White of Sioux City. Of course the secretary could not tell a lie, even to protect an Iowa church. So, in October of 1904, Dr. White left us at the call of that great Chicago church.

He did not have an easy task in Chicago. The glory of the church was even then slowly departing. The best residence portion of the West Side had begun to be farther west. The First Church was decidedly in the lodging house and almost slum district, and Union Park was beginning to feel the pressure of the alien population. However, Dr. White worked on with a good degree of hope and courage, with great fidelity and considerable success, loved by his people, and loving them with all his heart. Again and again he has told me that there were no people to him like those of the Union Park church.

In 1911, there came a crisis. The First church giving up the downtown fight became incorporated with the Union Park church, under the name of the New First Church. The Chicago Theological Seminary proposed a closer affiliation with the church, and offered its



president and other members of the faculty to form a pastoral staff for the care of the church, and to do missionary work in the community. On the whole, it seemed best to Dr. White that he should retire; which he did, going to the Lowry Hill church of Minneapolis, where he was in charge for three years.

In 1914, there came to him an urgent call to the First Church of Walla. Walla, Washington, at which place he was in service until July 1916. He then was called to be an associate superintendent of Home Missions in Washington, with headquarters at Spokane. That is his position as this sketch closes, in October of 1916.

It will be seen from this narrative that Dr. White had a good start, born of distinguished parents in an Iowa parsonage. It will be seen too that he had a good education, but did not overdo the matter with numerous postgraduate courses. He had his preparatory, college, and seminary studies, and then he went to work, and to school no more, although he was diligent student always. It will be seen also that he had strong impulses to missionary work, abroad and at home. It may be surprised from this narrative, also, that he was a superb preacher, else he would not have had such positions as Burlington, Sioux City, Union Park, and Walla Walla.

His sermons, addresses, and papers, were all finished productions---sometimes perhaps one might think





that they were overdone, too highly polished. Very fine they certainly were. It may be surmised, also, that he gave himself without stint or reserve to his pulpit and parish work. No parish duty was left undone. He spared no pains in getting ready for the Sabbath. He was so busy with his church duties that he had little time left for literary work outside. He was not a lecturer. He did not frequent chautauqua platforms. He did not write books, and but few newspaper articles. He was too busy for these things. He had some time, however, to give to denominational work outside of his own parish. For the missions of the denomination, it was his habit to ask, 'what is our fair share?' 'That we will do.' And under his inspiration, the church was sure to accomplish that he ask of them.

Over in Illinois, the same as in Iowa, he had much to do with the associational work of the state. More than once he was sent as a delegate to the National Council, and for several years he served as one of the directors of the Chicago Theological Seminary. Best of all, Brother White has always been a princely man, noble, generous, warm-hearted, sympathetic, true as steel, and as unswerving as a magnet. I pity anyone who has not come into close contact with this good and great man.



## Ninetieth sketch

## Edwin Ewell

Edwin Ewell, son of Francis and Louisa (Miller) Ewell, was born in Wyoming county, New York, August 7, 1857. The family were "New York Yankees" coming from Massachusetts in an early day. Mr. Ewell got a part of his preparatory education in a seminary located in Pyke, New York. He graduated from Hillsdale College, Michigan, in 1887, and later received the degree of M. A. from his alma mater. He began preaching soon after his graduation from college. Those were years of great expansion in Michigan, and superintendent Leroy Warren set everybody to work that had any sort of a preparation. Mr. Ewell began as a Congregationalist, but he was not so by birth. He says:

"Born of Methodist parents, attending a Free Will Baptist church and college, I naturally became a Congregationalist."

He began with a little Home Missionary field in Eaton County, serving at Kalamo and Carmel. He was ordained at Kalamo, January 18, 1888.

It was not long after he began preaching that he discovered a special need of further preparation for





the ministry, and in the fall of 1888 entered the Chicago Theological Seminary, from which he graduated in 1891.

Directly after leaving the Seminary, he took charge of the church at Byron, Illinois and as a further preparation for the work, in July of 1891 he was married to Anna J. Bates, of Fabians, New York. She was a daughter of Rev. Eli Bates, a Congregational and a Free Will Baptist preacher. She was a classmate of Mr. Ewell in Hillsdale College, and after graduation she spent a number of years teaching in a high school and in an academy.

In 1894, Mr. and Mrs. Ewell came to Iowa. Their first pastorate here was at Clarion; they began July 8th of this year. "Congregational Iowa" for August reports:

"A public reception was given Mr. and Mrs. Ewell, July 11th. Large audiences greeted the pastor at the opening services. Mr. Ewell expressed a desire to take hold of the work in the state as well as that in Clarion."

He took hold of the work of the state in a practical way by enlarging his parish, organizing in August of 1896, on the 24th day, a church of thirteen members, at Harvey, a country community.



Not long after the organization appeared a beautiful little country meeting house. This was dedicated free from debt December 29th of this year, Rev. J. W. Ferner of Hampton, preaching the sermon.

In December of 1897, Brother Ewell was called to the ancient church at Denmark. After preaching three Sundays there, he was prostrated by typhoid fever and had a long siege of sickness. For a part of the time of his absence from the pulpit, Mrs. Ewell conducted the services, reading sermons in a manner quite acceptable to the people. Other misfortunes came to Mr. Ewell in the fall of 1899, when he had a serious fall of about twenty feet from a hickory-nut tree which came near being fatal. Bones were broken, the flesh bruised, and he suffered internal injuries, so that he was unable for some time to be taken home. Of course he was out of his pulpit for several weeks, but in January of 1900 he was at work again, and almost as good as new.

In March of 1891, he left Denmark for Nashua. He did not leave in bitterness and disappointment. "Congregational Iowa" for April of 1901 records:

"Brother Ewell wants the whole Congregational brotherhood and sisterhood in the state to know how good and kind the Denmark people are. He writes: 'We received a great many kind words and invitations to farewell visits



far beyond time to accept, and more substantial expressions of esteem.'" He then enumerates a list of articles given to himself and family by the people of Denmark, and then adds 'when I was ready to load my car, nine men came with their teams, and did not leave until everything was packed and ready for transportation.'

In January of 1902, we find this record from Nashua: "Brother Ewell has sent out a New Year's message to his people full of sweetness and light, commending and exhorting in a true apostolic fashion. This brother's thanksgiving sermon at a union service was published in the Nashua 'Post.' Recently about forty men met at the parsonage to take lunch together, and to talk over the affairs of the church."

The April "Congregational Iowa" for this same year reports a thorough pounding of the whole Ewell family by the people, over which event everybody was happy. In February of 1903, twenty five accessions to the church were reported. February, 1904, reports a year of unusual prosperity, thirty four accessions to the church, all debts paid, and something left in the treasury, but the pastor's resignation is also reported.

He went from Nashua to Anoka, Minnesota, and was there for four years.





In 1908, he took the work at Waseca, Minn., and was there until 1911, at which time he accepted a call to Litchfield, Michigan, which is only twelve miles from Hillsdale, his college town. Here his oldest daughter graduated in 1915.

After two years at Litchfield, he retired to a little farm near Ypsilanti. From here he writes July 10, 1916, as follows:

"Some of my records and many of my books were destroyed when our house burned May 26th of this year. I have not given many dates, but a general statement. When, in Iowa, it was my hope to spend all my days there, for I found a good fellowship. I look upon the time spent there as good years. I always look for the Iowa news in our church papers. After many years of almost constant care of a church, I felt the need of a change. The two years have given me renewed health and strength. Since the loss of our house by fire, I have thought of taking up the active work again, should the way open where schools are suitable."

This narrative seems to indicate that Brother Ewell has had his full share of misfortunes and hardships. Still I am sure he will tell you that "goodness and mercy have followed" him all his days. He has a meek



and quiet spirit, a conscience at rest, a charming family, the memory of responsive and appreciative parishes, the consciousness of much good accomplished, and the esteem and affection of his brethren in the ministry. Probably his pastoral record is not yet complete. He is a good man, and has done his work well.





Ninety first sketch

George Washington Baxter

This brother is living, but we cannot get a response from him, and therefore the sketch must be incomplete.

He was born at Telford, Tennessee, but the date of his birth I do not know. His father was a professor in a school at Telford, and two of his brothers were connected with the institution. Here, at least, he had a part of his education.

He was undoubtedly reared a Presbyterian. About 1892, he came to the Presbyterian church in Knoxville, Iowa, from a Presbyterian church in Illinois, though he was not at the time of his coming to Iowa a full fledged, ordained minister. He was with the Presbyterian church of Knoxville for about three years. Trouble arose in the congregation over some matter, I do not know what, on account of which Mr. Baxter and quite a large minority of the people left the Presbyterians and decided to organize a Congregational church. The church was organized January 21, 1894. "Congregational Iowa" for April, 1894, reports as follows:



"Many years ago, there was a Congregational church at Knoxville, but at length the name was dropped from our list of churches, for the church became extinct. It seems likely that the name again will be placed upon our list, for a church with about thirty five members has been organized, and a council of recognition has been called."

Mr. Baxter began serving the church as soon as it was organized. The majority of the church wished him to be recognized as their pastor, but a council advised against it, and other men were called in to serve the church. Rev. O. V. Rice was there for a little season, and there was an attempt on the part of the church to secure a regular pastor. In June of 1894, we have this item:

"The church is pushing forward grandly. One of the finest locations in the city has been secured for a church building, and the society has extended to Rev. J. E. Snowden, of LeMars a unanimous and earnest call. The congregations are increasing. On the occasion of Brother Snowden's visit, May 20th, seventeen persons united with the church, five on confession."

But Brother Snowden did not accept the call; and in March of 1895, we have the following record:



"A correspondent writes: 'Sunday, February 10th, was a day of rejoicing, and long to be remembered by the faithful of the First Congregational church here. Eleven were added to the membership on confession of faith. This makes twenty three additions to our little church, under the leadership of our beloved pastor, George W. Baxter. We are still worshipping in the old court house, but in the near future we will commence the erection of a church building.'"

So it seems that by this time, Brother Baxter had settled down into the permanent pastorate of the church; and it was under his direction that a church building was erected at a cost of \$5000, and dedicated free from debt December 19, 1895, Dr. A. L. Frisbie of Des Moines preaching the sermon.

"Congregational Iowa" for January of 1897 has this unusual record:

"The council called to ordain Mr. Baxter did not see its way clear to go on with the ordination services. The findings of the council were as follows: 'In view of Mr. Baxter's ecclesiastical history, and questions of interdenominational comity with our brethren of the Presbyterian denomination; and in view of the complications connected with this church and this congregation, and a previous council held here, it seems





to the council that the time has not yet arrived for a Congregational council to ordain Mr. Baxter to the Christian ministry.

"We bid the church Godspeed in its work, and sincerely hope that at some future time, say one year from now, such a history shall have been wrought out here as will command the confidence of all our Congregational fellowship in Mr. Baxter's full right to receive ordination from a Congregational council."

In November of 1897, we have the following:

"October 11th being the anniversary of the marriage of Brother Baxter and his wife, about a hundred of their friends formed in line and filed down to their home to spend the evening. Music and refreshments were previously arranged for by the ladies, and the time was very pleasantly passed. The guests left behind them at their departure many substantial evidences of their good will."

Mr. Baxter did not wait a full year for his ordination. From "Congregational Iowa" we read:

"A very pleasant event for the church was the ordination and installation, November 22, 1897, of Brother C. W. Baxter, who has been pastor there for the past three years."

In November of 1899, Mr. Baxter closed his work at Knoxville, and accepted a call to the church



at Elkader, in Northeastern Iowa. He continued in that field for about five years, and his work was attended with success. For example, he had to do with the transaction recorded in June of 1900:

"The church has numerous friends. Some months ago, a gentleman placed in the building a fine pipe organ. Now a lady comes forward, and deeds to the church a handsome property, worth at least \$2000, for a parsonage. Now, who next? And at what place? And why not a good deal more of this sort of well doing?"

In March of 1903, we have the following:

"The work is prosperous here. Brother Baxter is now delivering a series of evening addresses on church history, illustrated with pictures, and the church is crowded with listeners."

Again in November of 1904, we read:

"Rev. G. W. Baxter and wife, on a recent evening, were surprised by a great crowd of people who in various ways reminded them that this was the tenth anniversary of their marriage."

Mr. Baxter closed his work at Elkader in 1905, and returned to the home of his childhood in Telford, Tennessee. He did not have a thorough preparation for the ministry by way of academic or theological training. But he was a man of charming personality, a fine singer, — and an accomplished conversationalist and a good speaker.





He was popular with his people. I do not remember the exact occasion of the controversy over him at Knoxville, but I know that he came out of it with honor, having the confidence and respect of all his Congregational brethren. His pastorates were successful. The churches grew under his administration.

An old member of the Knoxville church writes:

"He did good service in every way as a pastor. I always liked Mr. Baxter, whom I believe was a Christian gentleman, and I never saw anything about him that was otherwise. Our church, so far as the few who are here and knew him are concerned, will always remember him kindly. Somehow, he has seemed to pass out of our life here in Knoxville. Any kindly words that you may say of him in your sketches will be appreciated by his friends here. He always seemed to be of a retiring disposition, as I think you know."



## Ninety second sketch

## Franklin C. Lewis

Franklin Charles Lewis, second son of Ira C. and Calista E. Lewis, was born at Huntington, Ohio, September 18, 1865. When he was only six months of age, his parents moved to Trumbull, Ashtabula county, Ohio, where he was brought up. His father was a farmer, with the avocations of writing master and district school teacher. For many years he was township clerk and justice of the peace.

At the age of seventeen, Franklin C. Lewis had progressed far enough in the common school studies to obtain a certificate which entitled him to teach in the schools of his county. After about three years of teaching, he took a four years' course of study in the Grand River Institute at Austinburg, Ohio. He was graduated from this school in June of 1890.

During the summer of 1890, he worked on a farm near Oberlin. The following fall and winter terms he taught school at Footville, in his home township. August 27, 1891, he was married to Miss Helen Maltbie, of Saybrook, Ohio.

The newly married couple left at once for



Pine Mountain, near Gellica, Tennessee. There they both taught under the American Missionary Association for one year. They then returned to Ohio, and to Oberlin, where Mr. Lewis pursued a course in theology and graduated in June of 1894. May 27, 1893, the wife Helen died, and was buried in the family lot at Saybrook.

Following his ordination to the ministry which took place at Saybrook, July 18, 1894, Mr. Lewis entered the Iowa work at Elliott. This was in August of 1894.

"Congregational Iowa" for October has this note:

"Brother Raymond B. Brooks has returned to his studies in Yale Seminary, and his place is supplied by Mr. F. C. Lewis of the same school."

He continued in this field until September of 1895. At Elliott, August 22, 1895, he was married to Miss Blanche D. DeVoss. From Elliott, Mr. Lewis went to Castana, where he began work December 31st, 1900. Much of the time while at Castana, he preached Sunday afternoons at Kennebec, four miles away.

May 1, 1901, they moved to Gaza, and took up the work of the double field at Gaza and Grant. They remained on this field until January 1, 1904, when they were called to work at Pringhar, which is only six miles from Gaza. In February of 1904, we have this record:

"The church recently lost its pastor by the





influence of the Rock Rapids church calling him away. Now Pringhar reaches down to Gaza, the next town and takes hold of Brother Lewis. So Rock Rapids and Pringhar are supplied, but what about Gaza? Well, a candidate is visiting the field, and we hope that Gaza and Grant, too, will soon be supplied, and that everything will again be lovely in that neck of the woods."

In October of 1904, Mr. Lewis developed pneumonia, following a hard cold. The sickness was very severe, and fearing that some affection of the lungs might develop, he thought it best to seek a higher altitude. He closed his work at Pringhar, January 31, 1905, and on February 22d, he with his family arrived at Rock Springs, Wyoming, where he was pastor of the First Congregational church until January 19, 1916.

From Rock Springs, Mr. Lewis moved to Pueblo, Colorado, where he became pastor of the Pilgrim and Irving Place Congregational churches. He left Rock Springs on the 19th of January, and began the new work on the 20th at Pueblo.

Mr. Lewis' health was gradually restored in the mountain country, and barring a hard run of typhoid in the fall of 1907 he has been strong and well since soon after leaving Iowa. The family, aside from Mr. and Mrs. Lewis, consists of Marjorie, born at Castana, June 4, 1900, and Genevieve, born at Gaza, March 27, 1902. The oldest daughter, Helen, who was born at



Castana, April 3, 1897, died at Rock Springs, Wyoming, June 2, 1906.

"I recall with deep interest the ten years spent in the Iowa work, under the kindly supervision of Superintendent Douglass," writes Mr. Lewis. "Had it not been for my sickness, I probably would have continued in the ministry in that state, as I love Iowa, and had entertained no thought of going elsewhere. There was, I found, a vast number of splendid appreciative people in the smaller Iowa communities where I labored. And while it is far from me to boast of anything that I may have accomplished for the Kingdom while there, I do understand something of the great work the Congregational Home Missionary Society has accomplished for Iowa.

"The Rock Springs, Wyoming, field, to which we went, was a coal mining town of five thousand people, and when we left it had grown to seven thousand. I had a wide experience there. There were many nationalities, and people came and went almost constantly. In a real sense it was like ministering to a procession.

"I preached without notes, and usually only about twenty minutes. My language in the pulpit is concise, and my sermons pointed. I am generally regarded as of a sympathetic nature, and when I become well acquainted, I am in great demand for weddings and funerals.





I am looked upon as handy in making toasts. I try to dress well, but I never owned a silk hat. I find it easy to make friends of the town people. However this letter may sound, I am not in real life a good advertiser. Mrs. Lewis has been a great help to my work, especially in the Sunday Schools, Young People's Societies, and in the aid society work. Both of our daughters sing in the choir, and the oldest one has become my pianist.

"Were I beginning life over again, I would take to the ministry. I do not believe there is a nobler work or a field of larger usefulness offered elsewhere."

It is not difficult from this narrative to take the measure and the photograph of this man. He is rather under the average size for a man. He is neat and trim in his dress, quiet in his manners, preaching and conversation. He is a delightful companion, a comfortable and comforting pastor. Blessings abound all about his pathway. His children and his people rise up and call him blessed.



## Ninety third sketch

## John L. Blanchard

John Leonard Blanchard was born in Princeville, Peoria county, Illinois, December 21, 1859. He attended the village school and the Union Christian College, Meron, Indiana. He was married to Miss Bird Battaile, of Princeville, Illinois, February 10, 1881.

After his college course, he studied law at Peoria, Illinois, and was admitted to the bar in Missouri in 1882.

Some time after, he pursued the four years' course in theology prescribed by the Methodist Episcopal church, of course preaching all this time, and he was ordained by Bishop Warren, September 21, 1891.

In 1894, in the month of May, he joined the Congregational church at Council Bluffs. "Congregational Iowa" for August of 1894 introduces Brother Blanchard:

"Mr. Blanchard comes to us from the Methodist Episcopal church, his last charge being at Willisca. He began at Oakland May 27th, and a grand beginning he has made. The audiences crowd the building morning and evening. In the evening, especially, sometimes stand-



ing room is in demand. We give Brother Blanchard a hearty welcome, and wish him a long, happy, and prosperous pastorate at Oakland."

In September of 1895, "Congregational Iowa" reports:

"A church building enterprise has been begun. The Building will be a fine one. It will cost about \$5,500. It is a great undertaking for Brother Blanchard and his people, but the success of the undertaking is assured."

"Congregational Iowa" for January, 1896, reports the dedication which occurred Tuesday evening, December 17th, of that year:

"The church is Gothic in style, is made of pressed brick, with a slate roof. The audience room is forty-two by forty-two, and the Sunday school room adjoining on the north is the full width of the auditorium. The whole church, ceiling and side walls, is frescoed in harmonious designs and colors. The whole cost of the church was only a little over \$6,200. Many churches of twice the cost are less tasty and complete. Dr. A. L. Frisbie, of Des Moines, preached the dedicatory sermon to a crowded house, about seven hundred people seated and standing before him. The sermon was characteristic of the man's thoughts, and life throughout.





At the close of the sermon, the building committee's report disclosed a shortage of \$1200. Dr. Hill of Atlantic, with Dr. Frisbie and the pastor, all took a hand in this part of the service. In forty minutes nearly \$1,400 was raised. Dr. Hill then lead the responsive dedicatory services, and closed with the dedicatory prayer. Frisbie and Hill make a great team, and they pull well together. We are now in the midst of a most blessed meeting conducted by the pastor, and many are being added to the church."

In April of 1896, we have an account of Brother Blanchard's resignation:

"At a previous meeting, the church had voted to engage for a third year, but on account of failing health he felt obliged to decline. During the two years of his leadership, there has been a large increase in the church membership, and in the attendance at the regular services."

For a time, now, indeed for about five years, Mr. Blanchard left off preaching and practiced law in Avoca. Early in 1901, he returned to the ministry, and took charge of the churches at Miles and Preston. In March of 1902, we read:

"These two towns, Miles and Preston, are located four miles apart, on the Milwaukee road in Jackson county. At Preston, a prosperous year is reported at



the annual dinner and business meeting. More than a hundred persons sat down to the table together. At Christmas the pastor and his family were generously remembered, nearly every family in the church contributing something to the Christmas boxes they received. A unanimous call was extended to Mr. Blanchard to remain for another year, with an advance of \$50 in salary, for Preston's part.

"All the departments of the church at Miles where the parsonage is located were reported in fine condition. About eighty were present at the annual dinner. During the year, the parsonage has been remodelled, and the church painted. A gain of twenty six in membership was reported. The preaching services generally tax the capacity of the building. Mr. Blanchard was given a unanimous vote to remain another year at an advance of \$50 on the part of Miles. The salary was fixed at \$1000 between the two churches. At Miles also the pastor's family received many valuable Christmas presents."

From the November issue for this year (1902) we read: "Miles and Preston will now have the task of finding another pastor. Brother Blanchard has resigned."

He resigned to accept a call to the New Hampton church. The first report from New Hampton, in May of 1903, is as follows:





"The Rev. W. A. Pottle has reached his ascension day. The long struggle with internal cancer is over. Pastor Blanchard has endeared himself to his people, by his devoted and brotherly attentions to his predecessor during the long illness which the latter suffered."

The next month we have the following:

"The family of Rev. J. L. Blanchard has been passing through a time of great anxiety. Mrs. Blanchard was found to be afflicted with an internal cancer which required a capital operation in surgery. This was accomplished at the hospital in Dubuque quite successfully. The latest word is that there is good prospects for her complete recovery. The church and congregation have shown marked kindness during these days of trial. Extensive repairs on the church building are to be made this summer."

In August, we have further report:

"We are glad to be able to say that the good wife of Pastor Blanchard is making good recovery. She is now able to ride out, and there is reason to hope that a cure has been secured."

In Spetember, again, we read:

"The church here is in the throes of repair."



ing and building, getting ready for the fall meeting of the Mitchell Association. A new tower affording entrance to auditorium, lecture room, and basement, presents a fine appearance. This, together with painting, papering, and new windows, will give the church an up-to-date look, and render it thoroughly useful. Mrs. Blanchard improves in health very slowly, but surely."

In February of 1904, Mr. Blanchard was still at New Hampton, and reports the annual meeting. About two hundred were present. "The expenditures of the year have been a trifle over \$3000, all bills are paid, and there is a small balance in the treasury. The committee that made the report was given a vote of thanks and continued. A resolution thanking the pastor for the work was also passed. The outlook for the coming year is good."

Soon after this, Mr. Blanchard accepted a call to LeMars, and the May issue of Congregational Iowa reports:

"Rev. J. L. Blanchard is most cordially received by this church, and growing congregations attest the popularity of the new preacher. The only cloud upon the future is found in the serious state of Mrs. Blanchard's health, which is a cause of all too justifiable anxiety on the part of all who know her."



The next report, in December of this year, 1904, records her death:

"Mrs. S. Byrd Blanchard was born near Carthage, Missouri, June 10, 1866, and died at her home in Lemars on the 4th day of December, 1904. Her maiden name was Battaile, her father being of the Kentucky family of that name. Her grandmother on her father's side was a Randolph of the Virginia family. Her mother died when she was a child of five years, and for a number of years, she made her home with an older sister near Peoria, Illinois, where she met and married her husband, Rev. J. L. Blanchard. She was a woman of beautiful character. Quiet and undemonstrative, her true worth became known better with longer acquaintance. She was preeminently a home maker. During the years of her active life, she always took her place in the church and social life of the community, but never at the sacrifice of her homemaking. Her home was the dearest place on earth to her, and was a veritable refuge for her husband and children. She said little of her religious faith, but that little was sure and certain in its tone. Christ was a living, loving force in her life, her rock, her refuge, and her joy. Early in the summer, she was compelled to take her bed. Always there was a smile of welcome for those who came near, and she was always planning for the future of those





she was soon to leave. At the last, she breathed out her life gently, as the close of petals of a flower with the setting of the sun. Dr. Breed and Rev. E. L. Kent, a former pastor of the church, and pastors of the other city churches, conducted the funeral services."

And still there was fresh affliction for the family. In "Congregational Iowa" for October, 1905, we read:

"Pastor J. L. Blanchard, whose wife passed on to the larger life a few months ago, has found his troubles multiplied. His only son, Clyde, an expert electrician working in Logan, Utah, came in contact with a live wire, and beside being terribly burned, fell thirty five feet and received a fracture of the skull. Brother Blanchard went at once to his bedside, and after a month it was thought the young man would recover. The father left him for a few days visit to his sick daughter, and had been gone but a few hours when most unexpectedly the son died. The body was brought back to LeMars and laid beside that of his mother. The people of the church and city did all that was possible for the comfort of their sorely stricken pastor and friend."

December 28, 1905, Mr. Blanchard was married to Miss Nelle Thompson, of LeMars. There was one child by this second marriage which died in babyhood.



In 1909, Mr. Blanchard left LeMars and took charge of the City Park Church, of Denver, Colorado. However, there was no church when he first went to the field, but an organization grew up under his care and labor. He was there until 1912. In 1912-13, he was at Harlan, Iowa, but May of 1913 he changed from Harlan to Clinton, and was there for a year. He then retired to Cherokee, and practiced law for a little while. But in January of 1915 he returned to Oakland, which was his first Congregational parish. He is in residence and in service there as this sketch closes in October of 1916.

It will be seen from this narrative that Brother Blanchard has had his full share of the vicissitudes of life. His numerous changes have been due in part to ill health of himself and family. Some of the changes, however, were undoubtedly on account of his double profession, the law and the gospel. None of his resignations came at the suggestion of a people. Everywhere he has been a popular pastor and preacher, and everywhere has done excellent work.





## Ninety fourth sketch

Jesse C. George

Jesse C. George, son of Evan and Asenath (Haworth) George, was born a few miles from Indianola, Iowa, June 22, 1855. For six or seven generations, his ancestors were Quakers. His mother's people came over with William Penn in 1699. He had a birthright membership in the Friends Church, so there has not been a day of his life that he has not been a church member. His father lived to the age of eighty three, and his mother, still living, is eighty seven years of age. She has lived in Iowa for seventy six years.

In 1866, the father sold his farm in Warren County, where Jesse was born, and moved to Dallas County that he might have better school privileges for his children. Jesse attended Ackworth Academy and Penn College. He was married to Miss Anna Wood, August 15, 1884. She died March 20, 1889. Soon after his wife's death, he spent two years in Mission work on the Island of Jamaica, under the auspices of the Friends Church. He was married again to Miss Agnes E. Barnes, September 15, 1892. About this time, he spent two years in Chicago Seminary, closing his work at the institution in 1894. He came to Iowa immediately after, beginning at Harmony, having Dickens also



as a part of his field. He was ordained at Dickens, Nov. 1st. "Congregational Iowa" reports:

"The notable event of the month for this church at Harmony and the new church at Dickens was the ordination of their pastor, Rev. Jesse George, of Chicago Seminary. Brother Thrush was the moderator of the council. The examination was satisfactory to every member, the candidate showing himself to be familiar with all the theological grounds through which he was lead by the questioning of the brethren. Brother Cummings preached the sermon; Brother Weatherly gave the right hand of fellowship; Brother W. G. Johnston gave the charge to the pastor and Brother T. C. Walker the address to the people."

Some of the other incidents of this pastorate are thus recorded:

April, 1895: "Special meetings conducted by the pastor, Rev. Jesse George, and Brother D. E. Skinner, were a great blessing to the church and community. Fifteen united on confession at the communion following, and the church was encouraged to undertake the work of building a house of worship at once." This report was from Dickens.

September, 1895: "Dickens is one of our young churches. It is only a little more than one year of age. It is now composed of thirty eight members. The church is now in full possession of a neat and



commodious house of worship, costing a little over \$2000. About two hundred and fifty people were comfortably seated in the building at the dedicatory services which were held September 8th. Sec'y Douglass preached in the morning, and assisted in raising \$300. The dedicatory services proper occurred in the afternoon. Sec'y Douglass preached again, and finished the raising of the funds---\$400---necessary to free the church from debt. Rev. J. O. Thrush of Spencer and Evangelist Tillet, assisted in the evening services. He is here to hold a series of evangelistic meetings. The outlook for the church is very hopeful."

November, 1896: "Brother George adds to his Dickens and Harmony parishes a school house appointment five miles northwest of Dickens. This gives Brother George a Sabbath ride of twenty five miles, and three services."

February, 1897, gives his farewell report:

"Brother Jesse George has served Dickens and Harmony churches for two and a half years. During this time, eighty seven members have been received, and a church building erected at Dickens. He now leaves to accept a call to the Webster and German Township churches, over in Southeastern Iowa."

This pastorate continued for a little more than three years. June of 1900 reports:





"Rev. Jesse C. George, late of Webster and German township, has accepted a call to Olds and Hickory Grove."

In the next month, we have the following:

"The Olds church has been supplied during the past two weeks by Brother R. W. Hughes. At his closing service, there were nine additions to the church. A fine new parsonage will soon be completed. Brother Jesse C. George was on the ground July 1st to begin his pastorate with this church. Hickory Grove also being a part of his field."

In January of 1903, we have an account of the dedication of a new building at Olds:

"Olds is a comparatively new name in our list of churches, but the elements out of which the church grew began together out there on the prairie as early as 1842, a year before the coming of the Iowa Band, for at that time came to this place Deacon Sylvester Smith, father of our deacon Sylvester Smith, Charles Smith, re- and the preacher boy of the family Rev. E. P. Smith recently deceased. This family and others in the neighborhood formed a part of the Crawsfordsville church, organized in 1842.

"The Christian elements in the community continued to gather and increase, so that in 1854 the people on the west side of 'The Creek' organized themselves into



the Wayne church, and in due time erected a meeting house, and planted a grove about it. At length the Burlington and Western railroad appeared on the scene, and established a depot about one-half mile north of the church, and then came the Iowa Central, making a stopping place a half a mile south. And this station of Olds grew into a little village, and drew the meeting house and changed the name of the church from Wayne to Olds.

"A parsonage was needed, and the people built a good one. It stands close by the church. The old meeting house became too small and too out-of-date. So again it was moved, and to-day in its place stands a fine new modern structure, erected at a cost of a little less than \$4000.

"January 4th it was dedicated with appropriate services, at least five hundred people being in attendance during the day. Brother R. L. Marsh of Burlington preached the sermon, and Sec'y Douglass offered the prayer. There was no need of raising money for the church building, for all bills were paid or provided for, but there can not be a proper dedication without sacrifice as a part of the service, and there was a little debt of \$300 resting on the parsonage. It is needless to say that the debt disappeared in a few minutes, Brother Sauermann, one of the former pastors, preached in the evening. The house was crowded at each of the three services. The church,





now numbering one hundred and two members, has a fine property worth at least \$5,500, and a splendid opportunity for growth. There is not a better community in Iowa than this at Olds."

From this point, Mr. George tells the story of his life as follows:

"Wife's health having always been poor, we thought to try the Far West, and so engaged to take up the work at Touchet, and some other country places. After one year, we decided to move to Central, Oregon, being allured by a new irrigation project. We moved to Laidlaw, and I began preaching at once under the juniper trees, each Sabbath. This developed into a church. I preached the first sermon in the town of Laidlaw, and also in the town of Redmond. I organized a Congregational church at Laidlaw, and presented it to Dr. Clapp, then Home Missionary of Oregon. The Congregational Church of Oregon, not feeling at that time that they could take up the work in that part of the country, the field was turned over to the Presbyterians. Accordingly, church and pastor were received into the Presbyterian fold.

"I began preaching at Redmond soon after the town was started, and organized a Presbyterian church at that place. We built a nice church while at Laidlaw.



"In 1907, we returned to Iowa for nearly two years, and while there I supplied the Presbyterian church at Menlo. In 1909, we returned to Washington, and to Walla Walla. While living here I supplied the Presbyterian churches of Freewater, Oregon, and Ilo, Idaho, one year each. Then I received a call to the Presbyterian church at Asotin, where we remained more than four years, leaving there June 1st, 1916. We now reside in Walla Walla, where our daughter is a member of the Junior class in Whitman College, and I am supplying the Congregational churches at Wallula and Attalia. Pleasant indeed were the years I spent in Iowa Congregationalism." Mr. George shows his Quaker origin. He has, certainly, many of the characteristics of that people. He is mild in temper, temperate in speech, simple in his preaching, considerate in his conversation, and in every way a likable and reliable man.



## Ninety fifth sketch

## Charles B. Carlisle

Charles B. Carlisle, son of Henry and Helen (Wayne) Carlisle, was born in the state of Kentucky, October 3d, 1837. His mother was from Fairfax county, Virginia, and was one of the belles of society in the community where she lived. The family were of Presbyterian faith and order. His instructor in Literature, Ethics, and Morals, as he says "was a gifted, scholarly man, who was with me between the ages of eleven and twenty. He was a splendid man and teacher, although a Presbyterian. He failed, however, to inoculate me with Calvinism, and I became a minister in the only church where Christ, were He here, would find congenial, spiritual associations." (Those are his sentiments, not mine.) I suppose he means by this the Congregational fellowship.

However, he was ordained September 6, 1886, but according to the Year Book, he does not appear among us in this superior fellowship until 1889. Probably he began as a Presbyterian minister, and did not come into the full liberty of democracy in religion until later.





In the Year Book record, we find him first at Escondido, California, where he was pastor from 1880 to 1891. Then he was for two years, 1891-3, at Tucson, Arizona. After this, he spent a year in Seward, Nebraska, and then, in October of 1894, came over into Iowa, locating at Winthrop. "Congregational Iowa" reports this pastorate as follows:

October, 1894: "Rev. C. B. Carlisle, late of Seward, Nebraska, has accepted a call to Winthrop."

April, 1895: "Thirty two were received to fellowship at the last communion, making forty one additions since January 1st. These ingatherings are results of two series of special meetings conducted by the pastor, Rev. C. B. Carlisle."

February, 1897: "Brother C. B. Carlisle is invited to a third year of service here. During the past two years, sixty have been received to membership, fifty one on confession, a fine parsonage has been built, and several hundred dollars expended on the church building. In all departments and lines of church work, the society is prosperous."

February, 1898: "The church people packed the parsonage February 1st, not only to bring supplies for a royal dinner but pounds, yards, dozens, jars, bank checks and coins to make glad the hearts of the



pastor and his wife, to show the esteem, good will, and appreciation this church holds for them, and to encourage them in their work. Mr. Carlisle's three years were up January 1st, but the time was extended to April 1st, and the desire is that he remain. Special meetings were planned for this month."

April, 1898: "Brother Carlisle has withdrawn his resignation, and will continue to serve the church as pastor."

August, 1898: "Brother Carlisle has received the appointment of chaplaincy in the American forces in the Philippines and the appointment has been confirmed. He was waiting orders at the last report."

Soon after this, he received his order, and was in the Philippines for about two years. In 1900, he was called to Buffalo, Wyoming, where he was in service for two years. After 1903, for some reason, probably no good one, his name was dropped from the Year Book. I learn that for a number of years he has been in feeble health, living a part of the time in Kentucky, and a part of the time in Ohio. He is now seventy four years of age, almost blind, an inmate of a Soldier's Home at Sandusky, Ohio. A more complete record of him we are not able to give. When he was at





Winthrop, he had a wife and two children, and these were living, but not with him, in 1916.

He is a man unique in appearance and character, utterly unconventional and independent, a good speaker with plenty of ideas to go with his address.



## Ninety sixth sketch

Henry C. Rosenberger

This good brother was brought up in the communion of the Methodist Protestants. He was ordained by that body September 23, 1871. He began with us at Cleveland, Iowa, in the fall of 1888. In February of 1889, we have this report:

"We have good news from the English church of Cleveland, Rev. H. C. Rosenberger, pastor. A revival is in progress, and the church building is too small for the congregation. The Sunday School numbers 175. Fifty four have made application for membership in the church."

Again in March:

"We have glorious news from Cleveland; a great revival; ninety two received into the church fellowship by confession. In the work of the revival, Brother H. C. Rosenberger, the pastor, had no outside evangelistic help. The little church building has been abandoned because too small. Services are held in a hall. A new house of worship has become a necessity, and the people are taking steps in this direction."

By these reports, it will be seen how Brother Rosenberger got hold of the people of this mining camp,



many of them Welsh Congregationalists.

His work here was soon accomplished. In July of 1899, he was called to the church at Mitchellville. In September of this year, we have an account of his installation as follows:

"At a council called by the Congregational church of Mitchellville, held October 9, after a very satisfactory examination of E. C. Rosenberger, the council voted to proceed to the installation services in the evening, which were as follows: sermon by Rev. A. D. Kinzer, of the Pilgrim Church, Des Moines; installing prayer by R. F. Lavender, of Polk City; charge to the pastor by Rev. J. J. Mitchell, of Wittenberg; right hand of fellowship and address to the people by Rev. W. L. Coleman, of Grinnell. Brother Rosenberger comes to us from the Protestant Methodist church, and meets a warm response from his new charge."

In January of 1890, we have a report of twenty-one accessions, and in December of the same year, twenty two additions are reported. During the first eighteen months of his services at Mitchellville, there were fifty five accessions. In July of 1895, we have this report:

"Brother Rosenberger has been at Mitchellville for four years. The following figures indicate that the





pastorate has been a busy and fruitful one: number of sermons preached, 602; funerals attended, 26; marriages solemnized, 20; members received into the Mitchellville church, 132; members received into the Linn Grove church, 40; pastoral calls, about 1100. Brother Rosenberger says that of all the years of his ministry, twenty three in number, these have been the most delightful and useful. He thinks he has the best people to be found in the state."

So the cheerful reports continued for four years, ending in July of 1897, when his departure is recorded:

"Brother Rosenberger has accepted a call to Perry. He was dismissed by council, July 6th. Thus closes a very fruitful pastorate of eight years.

In November of 1897, Brother Rosenberger writes from Perry:

"The field is an important one. The church has good senior and junior endeavor societies, and a flourishing Sabbath School. October 17, there were eleven additions to the membership. The church is about to enter into a money-raising campaign, to wipe out an \$800 indebtedness which has been accumulating for several years."

The reports for 1898 showed forty one accessions and \$2,600 raised for improvements and current expenses, "the financial success in a large measure being due to the energy and courage of the pastor."



In July of 1900, at the end of three years of service at Perry, Brother Rosenberger closed his work at that place, and accepted a call to Independence. Here he had a hearty welcome, and the church was greatly revived under his ministrations. In August, 1901, we read:

"At the last communion, six were received to membership. During the year since Brother Rosenberger came to this pastorate, there have been twenty three additions. A Junior Endeavor Society was recently organized."

In October of the same year, we have this report:

"It is pleasant to contrast the present condition and outlook of the church with those of few years ago. The people are in harmony among themselves, they are united on their pastor, the membership is increasing, the congregation growing, debts are being paid off, and improvements made. Brother Rosenberger is pastor."

This pastorate closed in March of 1904, Mr. Rosenberger accepting a call to the Greenwood church of Des Moines. The July issue of "Congregational Iowa" for 1904 is as follows:

"The Greenwood church received six members July 1st. We are glad to record the fact that the church has bought a parsonage in which Brother Rosenberger is now living. The paying for the same is well in hand, and will be soon completed."





In June of 1905, Des Moines Greenwood is reported:

"The church is having unusual prosperity under the leadership of Brother H. C. Rosenberger. At the March communion, five were received to membership, four on confession, and at the May communion, there were six accessions, two on confession. Attendance at the church services, Sunday School, and Christian Endeavor Society was never so large as now."

In May of 1907, Mr. Rosenberger mad another change, which is reported as follows:

"Bondurant and its yoke-fellow, Linn Grove, have been very fortunate in securing the services of Rev. H. C. Rosenberger, late of the Greenwood church of Des Moines, as pastor. He is on the field, and at work."

Pastor H. C. Rosenberger, who has taken up the work at Bondurant and Linn Grove, writes of these fields as follows:

"Both of our Sunday Schools are growing in interest and in numbers. We have been permitted to see a good C. E. Society reorganized at Bondurant. In both churches, we have been able to have them adopt a much better financial system than they have been using. Our congregations are increasing. Some important parsonage improvements have been made, and some improvements at both churches have been finished and more are in contemplation, and money seems to be on hand for these necessary things."



Again, in February of 1910, we read:

"These churches have made encouraging progress during the first year of self-support. The attendance at the regular preaching service is well sustained. Repairs and improvements to the amount of \$200 on the church property at Bondurant have been made possible through the devotion of the women. Pastor Rosenberger is planning special meetings."

The last report from this field, September, 1910, is this:

"These important churches are left vacant by the resignation of H. C. Rosenberger, who leaves Iowa for Texas."

I think Brother Rosenberger did not carry out his plan to go South. If he did, he was soon back, and located without charge at Bondurant. Somewhat later, he went to the Pacific Coast, and located in Washington. In 1915, he accepted a call to the Park Avenue church in Tacoma. We hope to have further information from him before this sketch is finally closed.

This brother is small in stature. In early life he had few educational advantages. But he is richly endowed with a cheerful spirit, a love for humanity, and ability to fall in at the point of favor with every man he meets. His messages are always full of hope and



gladness, for his own soul and for all the people. He has been honored and loved in every parish he has served, and by all his brethren in the ministry.





## Ninety seventh sketch

## John M. Cumings

John Morgan Cumings, son of Origin and Hannah (Townsend) Cumings, was born in South Amherst, near Oberlin, Ohio, November 27, 1848. In the spring of 1853, when he was five years of age, his people moved to Tabor, Iowa. This was natural, because George Gaston, one of the founders of the town, the Academy, and the College, was Mr. Cumings' uncle.

The boy, of course, had his early education in the Tabor Academy, but the family could not forget Oberlin which they had helped to create, and so John was sent there to the College, from which he graduated in 1872, and he elected himself to attend the Oberlin Seminary, from which he graduated in 1876. In the midst of his theological course, in 1884, he supplied the church at Percival, Iowa, which was his father's parish at the time of his death in 1864.

After his graduation from the Seminary, Mr. Cumings took charge of our church at Exira and was there from November 18, 1876, to August 1, 1879. Here he was ordained February 21, 1877; and while here, December 5, 1878, he was married to Miss Carrie Briggs, of Glenwood. Miss Briggs



was a Tabor graduate and became a faithful helper to her husband in all his work. The records of the Exira pastorate are scant. "Congregational Iowa" was not at that time. Nor was there any state paper to report the next pastorate, at Spencer, from 1879 to 1882. This was a frontier field, up in the Sioux country. His influence was felt, not only at Spencer, but in all the region roundabout, where many Christian enterprises were being inaugurated.

In 1882, Mr. Cumings returned to Southwestern Iowa, and began a pastorate of five years at Anita. 1882 was the year of the launching of the I. C. H. M. S., and Mr. Cumings was one of the first missionaries of the organization. The date of his first commission was November 1st, 1882. January 1st, 1883, "Congregational Iowa" was born, and for more than a quarter of a century reported the work of this brother. The first report, in March of 1883, was in part as follows:

"I am glad to be permitted to report to the I. C. H. M. S. After over seven years of service in Iowa, under the commission of the A. H. M. S., I am glad to be permitted a part in working out our independency. This report covers my first quarter's work in this field. The quarter has been one of intense labor, getting started and attempting to gather up the scattered and wasted resources, and strengthen the things that remain. I came





here with fears. I had not chosen this field, but came under the conviction that God wanted me here. I have seen nothing since coming to change my conviction. On the contrary, my most hearty reception, the spirit of unity manifested, the many tokens of God's presence, all combined to encourage me in my work. Congregations have been remarkably good, and interest deep. We are enjoying a quiet work of grace. Several hopeful conversions have occurred. We have held no special meetings as yet, but are to do so."

Other reports of the Anita pastorate were as follows:

February, 1884: "Rev. J. M. Cumings and wife were surprised by a visit from their people on the fifth anniversary of their marriage, and were presented with a new carpet, and a gift of money. Considerable religious interest prevails among the young people."

March, 1884: "We are in the midst of a great work of grace. We are on our fourth week of meetings. The interest is deep and widespread. There have been many conversions, some very marked. 'The Lord be praised.' Brother Cowen, of Tabor, spent one week with us, followed by Brother S. B. Crinnell; both were right men in the right place."

June, 1884: "Rev. J. M. Cumings, pastor reports



the church building repaired at a cost of \$180, A revival and seventeen added to the church."

December, 1884: "The church has arranged with their pastor to remain with them another year. Thanksgiving evening, the people gathered at the house of their pastor, and filled up his purse and larder and constrained him to say, 'My heart also is enlarged.'"

February, 1885: "The pastor, Rev. J. M. Cumings, has entered upon his third year with this people. The young men of the parish, on Christmas Day, gave Mr. Cumings a fine carriage Afghan, and the ladies made Mrs. Cumings a present of an album quilt, on the blocks of which were the four hundred and fifty names of the donors."

May, 1885: "Sunday, April 12, the church celebrated the fifteenth anniversary of its organization. The decorations were beautiful, the congregation was large, the historical address by the pastor was worthy of the occasion. The evening was devoted to reminiscences, and the reading of letters from former pastors. The church was organized with sixteen members, not less than ten different denominations have been represented in the church membership. The present membership is about one hundred. The church building, a fine one, free from debt, was built in 1876."

October, 1885: "Last Sabbath was a red letter day in the Anita church. The committee on the improvements



had completed their work, and the church was thrown open for public services. The sermon Sabbath morning by the pastor was on the benefits of the sanctuary, and was a most interesting discourse, and was listened to with marked attention by the large congregation that filled the house to its utmost capacity. The day was one long to be remembered."

March, 1886: "February 7 was a good day for this church. Twenty persons were received to membership, fourteen on confession. Special meetings were held for several weeks, and the church has been encouraged and spiritually revived."

September, 1886: "Rev. J. M. Cumings has received a call from Genoa, Nebraska. It is the wish of all Congregational Iowa that he may not accept."

January, 1887: "The church has voted to attempt self-support. The people counted it 'a great and notable day of the Lord' in which to rejoice and give thanks. One writes: 'You can hardly appreciate our pleasure that such a point has been reached, and that so the funds of our I. C. H. M. S. may reach to others.'"

April, 1887: "April, 4, fourteen were received into the church by confession, and two by letter. During the past fourteen months, the church has received to membership thirty by confession and nine by letter."

September, 1887: "The Des Moines Register of





August 29 has the following: 'Rev. J. M. Cumings closed his pastorate of the Congregational church at this place yesterday, after being its faithful and diligent servant for five years, the membership having been increased nearly one hundred. The farewell sermon was able and laconic, affectionately delivered, and appreciatingly received by his hearers. Much regret is felt by the members of his church, as well as by many of our citizens, that the pastor has felt it his duty to sever his connections with a church he has done so much to build up. During his long stay among us, he has proved himself to be worthy of his calling, having been both faithful and indefatigable in all his pastoral duties. And he carries with him the heartfelt wishes of the entire community that health, peace and competence will be theirs at their destined home in Dunlap.' The pastorate now closed has been in every respect a successful one. The congregations have been enlarged, eighty three persons have been added to the membership, the house of worship has been repaired and beautified at a cost of about \$1000."

Remaining still within the bounds of the Council Bluffs Association, in January of 1888, Mr. Cumings took charge of the work at Dunlap, and was there also for five years. "Congregational Iowa" reports:

February, 1888: "Under the pastoral care of Rev. J. M. Cumings, the church is prosperous. They closed the



financial year with all bills paid, and money in the treasury. All the services of the church are well attended."

April, 1888: "Mr. Cumings writes: "The Lord has done great things for us, whereof we are glad. Ten days ago, Rev. R. M. Thompson, from Michigan, came to us, and his work has been wonderful. In ten days, about one hundred have confessed Christ. Practically all our young people have been reached.'"

February, 1889: "During 1888, sixty eight persons were received into the church. Improvements upon the church building were made; the average Sunday School attendance has increased from ninety to one hundred and fifteen, and the missionary contribution brought up to about \$300. A good record this for Brother Cumings and his people."

May, 1892: "A correspondent writes: "A man who will stand by a church for five years, while over one hundred members are lost by removal, and the town filling largely with a Roman Catholic element, and at the same time keep up the church to normal membership, and quadruple the benevolences of the church in spite of a falling off of the financial ability, is the man who has more grit, grace, and ability, than the most of us. Such is the experience of Rev. J. M. Cumings of Dunlap. A strong spiritual life, and active and aggressive church, a fine endeavor society, and a junior society of fifty eight





members attest the quality of the work. No wonder they do not want to accept his resignation."

June, 1892: "To the great delight of his people, Brother Cumings has withdrawn his resignation."

March, 1893: "Under date of February 20th, Brother Cumings writes: 'Nineteen united with us yesterday on confession. Others will unite in our next communion, in April.'"

July, 1893: "Brother Cumings preached his farewell sermon July 9. He begins at once at Sheldon."

August, 1893: "Brother Cumings' pastorate at Dunlap covers a period of six years. During this time, just one hundred were received into the church, and about \$2000 raised for benevolences. The Dunlap Herald published Brother Cumings' farewell sermon in full, and had many kind words to say respecting his life and work in Dunlap."

Reports from the Sheldon field begin to come in at once:

January, 1894: "Brother Cumings is greeted every Sunday by large congregations, and his people in goodly numbers are with him at the prayer meeting. At the Christmas entertainment, the crowd was larger than the church building."

December, 1894: "Brother Cumings ought to be a -happy man. His congregations are nearly as large as they



can be with the present seating capacity of the church. Chairs are often needed in the aisles to accommodate the audience. The Sunday School occupies audience room, chapel, and parsonage, and could do better work if not so crowded. The endeavor society fills the chapel and must be a great comfort and inspiration and help to the pastor."

March, 1896: "Brother Cumings writes: 'Congregations are very large, and interest deep. There are many things to encourage us. Our temperance work goes on surprisingly. Our largest churches are crowded every Sunday afternoon, and the interest keeps up. This has been steady, without a failure, for even one Sunday, for more than two years. The greater share of our men have signed and keep the pledge. Scores of those who have been reclaimed are now our best citizens, and many of them members of the various churches.'

May, 1899: "Brother Cumings closed a successful six years' pastorate on Easter Sunday. During the pastorate, one hundred and seventy four have been added to the membership. The church is well organized, and in good condition for aggressive work."

After Sheldon, came in a short pastorate, 1899-1901, at Baxter. Reports from this field were as follows:

January, 1900: "Brother J. M. Cumings is now located at Baxter. He enters upon the work with enthusiasm,



and finds a great field and a cordial people. Just now the work is handicapped seriously in that they must worship in the opera house, but this is only for a season. The new church will be finished in due time."

February, 1900: "We reported in our last issue that the work was handicapped for lack of a suitable place for worship. We can now report that the new building, taking the place of the one destroyed by fire, is so far advanced that services are being held in the basement. The audiences crowd the room; the people are happy and enthusiastic. The assembly room is being pushed on to completion with all possible speed. Brother Cumings reports good meetings, with several conversions, at Ashton, the country church yoked with Baxter."

November, 1900: "The old building was dedicated July 11, 1886, Dr. Frisbie, of Des Moines, preaching the sermon. This building was destroyed by fire April 28, 1899. The basement of the new building was ready for use, January 1, 1900, and October 14, the whole structure was completed and on that day dedicated. Pastor Cumings was assisted in the dedicatory services by Rev. C. P. Boardman, who preached the sermon, Sec'y Douglass, who did the begging, and C. C. Harrah, who offered the dedicatory prayer. The cost of the building was a little less than \$5000. With this fine building and a parsonage valued at





not less than \$1500, the people have a splendid equipment, so far as property is concerned, for their work."

April, 1901: "The church is just now pastorless. Brother Cumings preached his farewell sermon May 31st. He leaves the church in good condition, with a membership of about seventy five, and a fine property, a parsonage and a new church building, substantially out of debt."

Brother Cumings resigned at Baxter to accept a call to the old historic church at Denmark, and here he was in service for nine years. The first report from this field was in May of 1901:

"Brother J. M. Cumings began work here on Easter Sunday, and was greeted by a very large congregation. The church was very beautifully decorated with flowers. Mr. Cumings' family has not yet arrived. They are expected in May."

Other reports were as follows:

October, 1901: "Pastor J. M. Cumings has taken no vacation. Every day has found him going from house to house in pastoral visitation, the horrible days in July not accepted. The fall and winter campaign is being planned along aggressive lines."

February, 1902: "January 26th was a day of ingathering at the old church. There were thirteen received to membership. This ingathering followed a series of special meetings."



December, 1902: "The church has just expended \$500 on improvements, mostly on basement rooms. Denmark is noted far and wide for its lecture course which for years has been sustained with a growing interest. This year, Jacob Riis and Robert Burdette are in the course."

July, 1903: "Brother Cumings preached the memorial sermon and gave the Decoration Day address. He is now after money for Denmark Academy."

September, 1903: "Brother Cumings reports a financial canvass for the Academy which secured \$2,000. On a recent Sabbath, the church observed College Day. Denmark will have fourteen young people in college this year. The congregations for the summer have been unusually large. The auditorium is usually completely full on pleasant Sabbath mornings."

December, 1903: "Pastor Cumings and family are greatly afflicted in the serious illness of their daughter, Edith. She is a Senior at Iowa College. It is a great disappointment to herself and her family that she cannot this year complete her course.

"Later: She has finished her course, leaving behind the fragrance of a pure sweet life."

February, 1904: "The church at the annual meeting reported a very prosperous year. The people observed Brother Cumings' twenty fifth wedding anniversary, and presented him and Mrs. Cumings with a purse of fifty three silver dollars. Mr. and Mrs. Cumings are greatly





comforted in their great affliction in the death of their daughter Edith by the sympathy and kindness of their people and friends.'

September, 1905: "The pastor writes: 'Last Sunday, I gave a historic review of the life and work of the Denmark church. The church was organized May 5, 1838, with thirty two members, four of whom were living and present at the fiftieth anniversary of the church. The cost of the church work is estimated at \$75,000; other benevolences, \$4000, and gifts to the Academy, \$30,000.

"This for a small farming community, never over two hundred and fifty or three hundred people, and none rich, is certainly a good record. The church is the oldest Congregational church west of the Mississippi river, and the Academy is the oldest incorporated institution of learning west of the Mississippi. There have been eight pastors in the sixty seven years. The Academy has graduated 244, of whom nine are in the ministry, ten in the legal profession, and ten in the medical. Eleven from the church have entered the ministry, nine have become minister's wives, and five have gone as foreign missionaries."

The history of the Denmark church is still further reported in May of 1908. This is an account of the seventieth anniversary:

"In 1836, the Maystack settlement of sturdy, pious New Englanders, began to be formed. From the first,



they erected an altar unto the Lord and gathered every Sabbath for public worship. Indeed, in some of these cabins, it would have been easy to get up a meeting almost any hour of the day. Here is one, 16x18, with two half-windows, a puncheon floor, a clay hearth, and a sod chimney, said to have been built top downward as that was the end which discharged a good portion of the smoke. In this cabin, are four families, numbering eighteen bodies, and even here the latchstring is always out to neighbors and travelling strangers.

"In 1838, the people began to call for a church, they sent for Julius L. Reed, of Warsaw, and Asa Turner, of Quincy, Illinois, to assist in the organization. May 5th was the date. The charter members numbered thirty two. These are the first to unfurl on the west side of the Mississippi river the banner which nearly two hundred years before their fathers unfurled over Plymouth Rock. The 'Shanty Sanctuary' in which the organization took place, was 20x24. A visitor said: 'The material looked as if it had been taken from the stump within twenty four hours.' But the interior finish was all in hard wood--very hard--all oak, probably; antique, perhaps; rustic, certainly. The floor was all loose boards, the pews were slabs without any backs.

"This great event, the organization of the first Congregational church in Iowa, seventy years ago, was



commemorated with appropriate services, May 3-5. At the Sabbath service, Pres. Thomas McClelland, of Knox College, preached the historical sermon in the morning, and Sec'y Douglass gave an address in the evening. Other services were held through the week. In his sermon, Pres. McClelland spoke of the purposes in the hearts of the founders of the church which they were not able to accomplish now being fulfilled by their children, and still to be accomplished more fully. Secretary Douglass told of some of the great historic movements of which the Denmark church was a part. The pastors have been as follows: Asa Turner, E. Y. Swift, W. E. DeRiemer, A. K. Fox, H. L. Marsh, F. E. Kenyon, Edwin Ewell, and J. H. Cumings."

Early in the year 1910, Mr. Cumings began the work of his last pastorate in Farragut. For some time before this, he had been losing ground physically. A goitre about his neck had been developing for some years. However, he entered upon the work at Farragut with courage and enthusiasm. At length his malady demanded a surgical operation, the outcome of which both he and his friends knew was exceedingly doubtful. It was not successful. He died at the Shenandoah Hospital, June 8, 1912, aged sixty three years, six months, and eleven days. His whole pastoral life of thirty eight years was given to Iowa. He brought two churches to self-support, built two houses of worship and one parsonage; had frequent revival meetings and large





accessions; and no minister in the state was more systematic and faithful in attending to the missionary benevolences of the church. The missionary cause was never forgotten where he was pastor, and the benevolences always increased under his hand. In the Iowa work, he has filled a large place, and filled it well.

Physically, he was a large and fine looking man. In other respects, also, he was a large man. There were two children in the home, Edith and Irene. Edith died while in College at Grinnell. Irene graduated from the College, and survives her father to be a comfort to her mother, and to take her part in the work of the Christian world. A splendid man, and a fine family, Brother Cumings and his household.













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